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QUIET TALKS ON THE CRISIS AND AFTER

OR

THE OUTLOOK OF THE BOOK AND THE PRESENT OUTLOOK OF THE WORLD

S. D. GORDON'S
QUIET TALKS

Quiet Talks on Power
Quiet Talks on Prayer
Quiet Talks on Service

Quiet Talks About Jesus
Quiet Talks on Personal Problems
Quiet Talks with World Winners

Quiet Talks About the Tempter
Quiet Talks on Home Ideals
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Quiet Talks on Following the Christ
Quiet Talks About the Crowned Christ of the Revelation
Quiet Talks on John's Gospel

Quiet Talks on the Deeper Meaning of the War
Quiet Talks About Life After Death

Quiet Talks About Simple Essentials
Quiet Talks About the Healing Christ
Quiet Talks on the Crisis and After

QUIET TALKS

ON

The Crisis and After

By

S. D. GORDON

Author of "Quiet Talks on the Healing Christ," "Quiet Talks on Power," "Quiet Talks on Prayer," etc.

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Preface

THERE'S a crisis heading up, a world crisis. This is the reluctant judgment of the experts. It centers in Europe. Its connecting lines run out into all the earth. It will be terrific in intensity, probably beyond the world war.

The experts in statescraft, in European-Asiatic politics, in the fighting forces of land and sea and air, these are agreed on the one general fact. Those of them in official position are doing their utmost to avert it.

There's a crisis predicted in the Book of God. It will involve the world's leading nations, and be terrific to the last degree, and apparently be brief. It will be the result of man's use of his freedom of action.

It will be made the occasion of direct intervention by Christ, to clear up the crisis and start a new racial order of things on the earth.

Is this gathering crisis that predicted crisis? No one can say. But there are certain things by which to identify the predicted crisis as it gathers head. And there is one distinctive unmistakable mark of identification.

Thinking things through a bit ahead, intelligently, helps a man hold steady through any storm that may break. He knows the outcome. That helps him keep his feet.

Eleven years of intensive study have been given to European history and present conditions. Back of that lie other years of more general study and of personal observation.

This is the basis of the statements made here regarding present world conditions. That intensive study has been through books, periodicals, special press articles, and personal interviews.

The seriousness of the characterizations of present world conditions made here is deeply felt. And a constant attempt has been made, studiously, to use the understatement. There is a mass of well authenticated material lying back of these statements.

The Table of Contents has been rather carefully worked out so that any particular bit can be quickly found.

New York. S. D. G.

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I

THE OUTLOOK OF THE BOOK: A CRISIS PREDICTED

1. The Singular Book

The Five Voices.

God is talking. He is all the time talking. He is talking to every man of us down here.

He talks in short simple sentences, one syllable words, pretty much. You never need a dictionary. He talks in our racy homely mother tongue. No, this is not rhetoric. This is so.

Our ears, the ears we hear with, are in our hearts. They're in our wills, and our feet and hands.

When we want to hear we can, always. When we do what He wishes, and go as He asks, our hearing gets quicker and sharper.

The man who is willing to do and to go, quickly knows what to do, and how and where to go, and knows even more quickly and certainly the next time.

God's voice is as noiseless as the dews of Hermon, and as resonantly clear as the tone of a vibrant bell.

It is heard by the inner ears, the ears of one's spirit. But ears must be attuned to the voice. Voice and ear must get tuned together. Then there's no mistaking the sound. And the meaning is quite clear.

There are really five voices of God. That is

to say, He speaks in five different, quite distinct, ways.

There's the inner voice of conscience, the close-up voice of circumstances, the outer voice of nature, the winsome voice of the babe, and the definite voice of the Book.

That inner voice we call *conscience* speaks quietly, insistently, distinctly, in every man's inner ears. It never ceases speaking. The exceptions are so rare as to be negligible in the count, though terrible to the exceptional man.

The voice of *circumstances* comes very close. It is commonly called providence. At every turn, in the commonplace happenings, and the unexpected and difficult, it speaks. And all men hear, though not always consciously; though they may if they will.

And through the whole wondrous world 'round about us, called *nature,* God speaks. In the starry blue above, the silver crescented moon hanging out there on nothing, the snow crystal and the dew and rain, the swelling bud and catkin and wingéd seed He speaks.

Tirelessly, wooingly, tenderly, unmistakably, God speaks to men's hearts in this outer rim of our lives. And men listen without hearing, so much. They look without seeing, so largely. They feel the vibrant thrill, without recognizing the One whose hand touches the rhythmic strings of nature's life, *for us.*

The voice of *the babe* is rarely winsome. For in the babe's mere presence, in that fresh wee face, those wondrous eyes, the clinging fingers, the sheer helpless dependence, in all this,

through these, God is speaking to every mother's heart, and every father's.

And men hear, and wonder, and yield much to the pleading wooing voice, without understanding much whose voice it really is. For every babe is a fresh act of God. There's the direct touch of His creative hand on every precious babe's body and life.

And in this *singular Book* we call the Bible, "*the* book," the voice of God speaks, with a definiteness unmistakable, a clearness beyond doubt as to the vital meaning, and an insistence that penetrates into bone and marrow.

And everywhere the Book has gone, out of its old first languages, through hundreds of later and present languages, into the common language of the heart of man, that voice has been heard, and been recognized, even when not obeyed.

In these five ways the Holy Spirit has been ceaselessly talking to men, and still is. And all men, everywhere, all the time, have heard the first four voices, and do. About a third have heard all five, though most of these pay no attention to the later added voice of the Book.

Who It Is Talking.

It is striking, and startling, too, to note that it is our Lord Jesus who is speaking in these voices. It is His voice that is talking. Jesus is the voice of God, soft and low, clear and unmistakably distinct.

It is He that speaks in the inner conscience,

the intimate circumstance, in outer nature, through the winsome babe, and in and through the Singular Book.

Through the Holy Spirit, His Other Self, Jesus speaks. These two are one in the rare unity of action. The Holy Spirit who swayed Jesus during those human years, is now swayed by Jesus. In the perfect unity of perfect love they work out together the Father's will for His race down here.

It is striking to notice that God talks in the Book as He does not in these other ways. That is, there is more here.

In the Book He is calling, wooing, guiding, as in the other ways. Then there's the more. The voice of the Book goes beyond these other voices.

In it is told the story of man's answer to God's voice, or his not answering, his ignoring; and the good results, and the bad, tragically bad.

In it God tells of His own insistence on putting through His love plan for man. He tells of the one outstanding singular sacrifice of His Son in working out the plan.

And He tells plainly, too, how in the wind-up that great plan will work out, and work out, too, through man's glad eager consent, under *the* Man's lead.

But voices need listeners. Tongues call for ears. Talking needs some one to talk to. God needs men, willing to listen to Him. And the talker and the listener must know the same language.

Listening is an art. Any good listening is an

art. Listening to God's voices is a simple art. It's easy to learn, if you want to. It's a fine art. Any one may become skilled in it, and then more skilled.

It's an art of the heart, of the inner spirit. It doesn't need books and schooling, special talent and training, though these can be made to help much.

It needs a willing heart, a ready hand, a quick foot, a glad doing. He that is eagerly willing to do, and does do, he will become skilled in hearing the voice, and in understanding quickly, and correctly, and with certainty.

God's Other Book.

It is striking to find that there are really two books. They're both God's books. They were written under the same inspiration and control. They supplement each other. And they agree perfectly together, of course.

This earth we live on is a book of God. It is God's other book. Its story is written in the rocks that form its surface or crust. The writing is in indelible ink. You can't rub it out.

Remnants of former living things, called fossils, imbedded in the rock, are the writing characters, the alphabet and words and sentences. There are scars for punctuation points, and for the emphasis of underscoring.

You have to learn to read the language of the rocks and the fossils, the sedimentary deposits, of course.

And it takes quite a bit of pains to learn to

read even the simpler a-b-c of it. But it pays well, it's so fascinating.

This book is peculiar in one thing. It deals wholly with *facts,* cold hard unavoidable facts, facts of what has been and what has happened, back there when the writing was being done.

The greatest thing in all this world and life of ours is a *fact.* All sane study is concerned wholly with facts as the underpinning.

Some readers of this book of the rocks have gotten facts, and theories about the facts, badly mixed up. But it is never wise nor scholarly nor sane nor sensible to have anything to do with theories until you have gotten all the facts that it is possible to get.

A new fact, or a newly gotten fact, may knock the breath clean out of any cherished theory. The real student worships facts. He bows reverently to a fact. He handles theories and hypotheses with an easy pulley, easily swung and adjusted, or, dropped, so as to keep true to whatever facts come to light.

The other Book, the Bible, in plain Anglo-Saxon " the book," is written in our good plain homely racy mother English. It is wide open to anybody who can read simple English.

The Singular Features.

It's *a Singular Book.* It's singular in its loneness. There's only one of it. It's in a class by itself. It's the only one of its kind. You can't match it. There is no duplicate.

It's singular in *singling you out.* It searches

for you, and into you. It singles you out from the crowd, and talks direct to your conscience and heart.

It's singular in its *scholarship*. I mean the scholarship that made it the book it is. Even from the point of view of modern western scholarship its scholarship stands out in a marked way. This is a most striking and singular but unmistakable fact.

It is true that our Lord's disciples were mostly unschooled men. This is one of the stupendous things, humanly, that ever was done, this chiseling the foundations of the Church out of such rough crude, but rarely rich, human stuff.

But, have we unthinkingly thought that this Book was written by unscholarly men? It is true that Peter, writing through Mark's pen, as well as his own, is unlettered and unschooled; an uncut diamond indeed of rarest worth.

And Amos was a nursery-herdsman, with maybe no more training than that suggests. And a few others possibly are of this sort. But these are the distinct exceptions.

The vast bulk of this little Book was written by the most scholarly men the world has had, and under their direct supervision. And it is as well for us modest moderns to remember that the ancient world had a real rare scholarliness that stands the test of modern standards, and has a good margin to spare.

The foundations of the Book were laid by Moses, who wrote over one-fifth of the whole, roughly two hundred and fifty pages in a total

of twelve hundred. And he was learned in all the learning of Egypt, the university center of the ancient world. And a profound scholarly learning it was.

Paul was learned in all the learning of the Hebrew, and of Greece and Rome. And that was the world's ripest scholarship. And a real rare scholarship it was.

He wrote, at the least, eighty pages, roughly a little less than a third of the New Testament, well over a fourth, actually two-sevenths, roughly, one-fifteenth of the whole Bible. Moses and Paul together wrote well over a fourth of the whole Book.

Solomon, of course, was famous for his scholarship. Four other men, Isaiah, Jeremiah, Ezekiel and Ezra, belong to the distinctively scholarly class. Daniel was trained in the ripest scholarship of Babylon, the scholastic world center of its day. Here are six men of highest scholarly opportunity and rank. And these six are responsible directly for well over one-fourth more, roughly, two hundred and sixty-one pages.

In addition to these, there is Joshua, a close understudy of Moses, and the portion of the Chronicles written under Solomon's supervision, and Nehemiah, who belonged to the cultured scholar class. This accounts for eighty-one pages more.

So that six hundred and seventy-two pages, roughly seven-twelfths of the whole Book, were written or supervised by men of scholarly culture and standing. And almost one-half of this, well over a fourth of the whole, was written by

two men of the maturest scholarship, Moses and Paul.

Further, in addition to these, Judges, the two Samuels, the two Kings, and the part of Chronicles not already included, and Esther, were written under scholarly supervision and training. And David, the writer of so many psalms, was a rarely gifted man of decided literary gift. This reckons one hundred and eighty-six pages more.

In the New, Luke and John give clear evidence of belonging to the cultured class. This reckons one hundred and twenty-three pages more, a total of three hundred and nine pages.

This makes a full total of nine hundred and eighty pages plus, in a total of twelve hundred pages, almost five-sixths of the whole Bible.

And this takes no account of Matthew, whose Gospel shows the distinct marks of a critical scholarly literary judgment. So there remains a margin to the good in this broad reckoning.

And so it is quite accurate to say that the Book is the product of scholarly writing, the maturest ripest scholarship of the world. And, be it keenly marked, it is the scholarship of a scholarly world.

Plainly the Book is singular in the scholarship of its composition. From the human standpoint merely, just now, it is a scholarly book. Indeed it is the world's rarest book from the strict scholarly standpoint.

In this regard there can be no comparison with other sacred books of the Orient. Without any disparaging intention necessarily, just

now, (for we are not talking about that), it is noted that in respect of scholarship, in the critical meaning of that word, all these other sacred books are distinctly in a different class, and a lower class.

And the Book is singular, too, in the scholarship that has been devoted to it. No other book has been subjected to such severe critical scholarly overhauling.

And so we can say that the Book is singular in the profound scholarship of its composition, and in the critical scholarship devoted to its verification and translation.

The Mother Book.

And it is singular in this peculiar fact, it is *the mother book* among all books. It has given birth to other books, without number. There is no other book in the same class in this regard. I do not mean, just now, merely religious books, though of course this is true.

But the principles taught here, and first taught here, have become the basal element in the standard books dealing with the various subjects of these principles. This is very striking, and yet unmistakably clear. Look at a few illustrations of this singular fact.

All *modern jurisprudence,* in all the civilized countries of the world, has been profoundly affected by this Book. For the basis of all such laws is the Justinian Code, commonly known as the Roman Civil Law.

This was framed in the sixth century. It was

shaped up after Christianity had been accepted by the imperial Roman government, and had vitally affected Roman law, making radical changes especially as regards women and minors and in other important regards.

The beneficent and just principles of the Justinian Code, which are the wonder and delight of jurist, philosopher and moralist alike, are directly traceable to this Singular Book.

The principles of *democracy,* of the rights of man, of personal liberty, and of representative government, all find their origin here.

The literature of liberty, personal liberty, traces directly back to these pages for its original stimulus. All the historical movements for the personal rights of man, against despotic tyranny, whether in France or England, America or China or Russia, root back in the story of the Hebrew Commonwealth in this Book.

The teachings here on land tenure, registration of deeds, taxation, women's and minor's rights, on sanitation and quarantine, hygiene and food, and on business ethics, are the originals of all advanced books on these subjects.

The deep principles of humanitarianism, and of psychology, which underlie all medical teachings, find their earliest statement here. The related systems of hospitals and sanitariums, care of the young, the aged, and the defective, grow out of the teachings found first here.

Of course, the indebtedness of *poetry* of all sorts to this mother Book is well understood. If one cut out of standard poetry all allusion of every sort gotten from this Book there would be

left only a hank of ragged paper. Scarcely a page would remain uncut.

It may seem a strange thing to say, yet it is clearly true that even the germs, the inspiration, of that uncanny wizard, *modern science,* lie back in this Book. For science is a searching for facts, actual facts of life, and the study of them and their significance.

And this Book is singular in its facts, and in its emphasis on facts. And it is likewise singular in its power of mental stimulus, in arousing the aggressive mentality that searches out facts. It stirs the mental faculties into action, as well as the moral motives into correct action. And it is singular, alone, exceptional, original, in this regard.

Of course, *in morals* this Book is the one standard of the civilized world. It is so commonly acknowledged and accepted by all who know it, Orient and Occident and African world alike. And that is all the world.

Morals are the throbbing pulse beat of civilized life. This Book is the one standard text-book on morals. All others simply work over what is found here. This is merely repeating a commonplace.

The One Moral Standard.

It is striking to find one common standard of morals here from the first page to the last, in Old as in New Testament. And it is always a single standard. There are no variations or degrees in morals.

There is no progressiveness in revelation here so far as morals are concerned. There's the same moral standard, and the same relentless insistence on it, in pre-Flood days, and in Hebrew days, as in the Sermon on the Mount.

It is noted that God uses men who are sadly stained with ugly moral blots. He had to use some one. He used the best usable stuff there was. These men used were the least-morally-unusable men available.

But these moral blots and breaks are never condoned nor slurred over nor minimized. They are sternly rebuked, and severely punished. They are plainly spoken of with painfully blunt honesty.

These men must be judged (as indeed all men must be) not by single acts merely, but by the trend of their lives, *and*, more, by their own after attitude of spirit toward their serious moral breaks. The intensity of David's remorse over his sin, the bitterness of his cries, reveal the inner spirit of the man.

With all this in plain view the Book is universally accepted as the one standard text-book on morals. Its tone has appeal to the unerring God-implanted human instinct of right.

And the Book is apart from all others in the singular *authority* with which it assumes to speak. Authority is something distinct from power. Power is inherent ability. Authority is technical right. It is the official right to speak for some recognized one higher up.

Now I am using the word "authority" here in this, its own distinctive meaning. There's an

authority in this Book. It quietly assumes to speak for some One higher up. It assumes to dictate authoritatively in morals. Constantly from beginning to end it assumes to speak directly for God.

Yet, it is marked that with this most extraordinary trait, there is an absence of exaggeration. There's a sanity, a simplicity, a rare poise, an exquisite modesty, and yet with these a bold assumption of authority that, from the merely human point of view, makes one gasp.

And yet that sense of authority is instinctively *felt* in one's inner spirit. The thing appeals greatly to the man of thoughtful disciplined impartial mentality.

And this, be it marked, extends to the unusual trait of foretelling future events. Here is a strangely unique combination of modesty, sanity and caution, with a bold daring.

Foretelling the future is always looked at askance by all thoughtful men. That's regarded as outside the range of human ability, actually foretelling with assurance of certainty, as against shrewd calculation of probabilities. But this is a distinct trait of this singular sane modest Book.

And further, this trait is buttressed by what *has* happened in this regard. For such predictions made in the Book have actually come to pass.

The Flood, Sodom, the disasters in Egypt, the fall of Jericho, the breakdown of the Hebrew nation, the scattering of the Jew in all the earth yet his racial preservation, the overthrow

of Jerusalem by the Romans, these things were all plainly foretold.

They were not believed by those most concerned, pretty much pooh-poohed. But they all took place just as foretold. And the very earth's crust to-day bears the marks of Flood and of Sodom's overthrow. It makes the thoughtful man brood soberly over the items plainly spoken of that are still future.

And the striking thing to note keenly is the common answer, in the human heart, to the authority of this Book, quite regardless of the language or dialect in which it speaks. Everywhere men *feel* the authority. It grips them. They instinctively bow to it. They change habit and life in obedience to it.

The Supernatural Strain.

The Book is likewise singular in the *supernatural* strain running through it. Supernatural does not mean contrary to nature, or against nature. It means higher up than the natural order we are familiar with.

There are something like one hundred and eleven occurrences here that are above the natural order, and so classed as supernatural. We call them miracles. The exact number varies with the method of counting.

They range from Gideon's fleece and dew to the virgin birth of our Lord, from the unconsumed burning bush to the Flood and the destruction of Sodom.

This reckoning does not take account of the

creation of the earth and its solar system, nor of Adam, nor of Eve. These three, of course, are by supernatural action, quite distinct from the common course of nature. The supernatural touch is at the very beginning of the Book, and of all life.

Roughly grouping these, twenty-two are miracles of judgment, in varying degree, including the eleven in connection with the exodus from Egypt. Fifteen of these are through the withdrawal of creative power; not a doing, but a doing less. Seventeen are evidential, intended to reveal that it was actually God at work, and ten of these are for the training of leaders.

Seventy-five are beneficent, helping man in some sore need, including thirty healings and eight raised from the dead. Forty-eight are in the realm of nature. Three are putting a restraint on man, to check the hurtful use of his power or to make him more serviceable.

Many of them call for a positive creative power. And all reveal a power in action above the ordinary course of nature.

It is most striking to note regarding these that *invariably* a miracle occurred in an emergency, some sore stress. This is so marked that a miracle can properly be called an emergency measure.

Sometimes it is a personal emergency, sometimes national, sometimes racial, sometimes in the working out of God's gracious plan for man.

The degree of power at work reveals the tensity of the emergency. Sometimes it is a material emergency, some catastrophe threaten-

ing and averted. Always it is a moral emergency which left to work itself out would bring a catastrophe.

These miracles are never performed lightly, or for mere show of power or where anything else or less would serve. There's always the control of some sore need, some wise purpose. This is very striking, and careful study shows no exception.

God is lavish in nature. He is chary in using the supernatural. Nature is God's method in action. Nature always reveals God at work. Opened eyes easily see. It is always the break of sin, the crisis of man's stubbornness at some stage, that necessitates the use of the supernatural.

The fact of such a small number of recorded miracles in over four thousand years by the common time reckoning, indicates the chary use of the supernatural, and also the tense stress when it is used.

All this is of increased interest just now. For, of course, the whole dispute filling the church air at present, sifted down, is simply between the natural and the supernatural.

The whole trend is to cut out the supernatural. Everything is to be explained by the natural, as in the world of science. Matters involving radical moral and spirit consideration are to be handled on the level of the non-moral, the mere material.

It is a strange mental perversity, lacking simple common sense. Clear thinking is the need of the hour. But was clear thinking, sharp

distinction in things that differ, definite definition, were these ever scarcer?

The position of this Singular Book here is quite clear. The supernatural is woven into its very warp and woof. The fight at root is a fight with the Book. This is most significant. For a fight against the Book means a fight against God, the God of the Book.

And this carries all else along with it. That simply means a new atheism, (a new against-God-ism), under the polished rhetorical veneering of religious phraseology. Rhetorical sleight-of-hand has the stage just now. No, not the stage, the pulpit, and the teacher's chair, pretty much.

Its Inspiration Claim.

The Book is singular, too, in this: it quietly assumes and asserts that it is directly *inspired* by the Holy Spirit, through the men speaking and writing.

It is not, just now, a matter of what we modern men may think, this way or that. The striking thing is that the Book itself makes such a claim for itself.

The Book is marked by caution and sanity and poise, by modesty and a high moral tone. Yet it makes this bold claim to special distinctive inspiration. And it makes it with a simplicity, a naturalness, a quaint naïveté that, on the mere human level, carries tremendous weight with the detached thoughtful student.

The *method* in the inspiration varies. On

Horeb God Himself wrote the ten words with His own hand, we are told. Sometimes Moses plainly wrote down words as spoken to him by God's voice.

Most times the thought is suggested and stimulated by the Holy Spirit, and the man writing is so under the Spirit's sway that his way of expressing his thoughts is under control. And yet always it is told in his own personal way of talking.

The message carries the personal colouring of the man through whom it comes. Luke and Mark tell their story quite differently, so do Paul and Isaiah, and so on. With full reverence it can be said that the Holy Spirit could not use Peter as he could use Paul. The stuff needed was not there.

But plainly, through all this, the Book's own claim is that the message here is God's own. It's the thing He wants told. There is the clear revealing of His purpose. There's an accurate statement of acts and circumstances. These are the medium. Through them the thing itself, the message, God's message is told.

The Sort of Language.

The language in which the Book is written is itself an incidental indication of the Holy Spirit's control. It is the simple universal language of the common people, common to every time, every part of the world, every stage of civilization, and every decade of human life from childhood to old age.

Events that modern science treats of are described, but not in scientific language. For that is of very recent growth, and constantly changing. But it is never *un*-scientific language. It is simply *non*-scientific. There is never any conflict with the latest findings of science.

An interesting illustration of this is the opening paragraph of that first page of Genesis;—"God said let there be light and there was light . . . and God divided or separated the light from the darkness. And God called the light day and the darkness he called night."

The story being told is about the earth. The creation of the whole solar system, and solar systems, is told in the first sentence of ten English words. Then the recital swings to the earth. Some catastrophe happened on it. It " had become waste and a ruin and without inhabitant, and darkness was on the face of the deep."

It is not the *creation* of light that is spoken of. That is included in that first sentence. It is the story of how light came *again* to the darkened earth.

The word "darkness" both in English, and underneath the English here, means a dense shrouding, shutting out all light. Now, when God spoke the word, the light shining above penetrated through that dense shrouding and reached the earth.

It is noted that there was both darkness and light at the same time, part of the earth being dark and part lighted. They alternated, as the words " day " and " night " indicate.

We know, of course, that the earth is a globe.

It was swinging in space on its axis. The part turned toward the light was lighted, and there it was called "day." The other half turned away was dark, and there it was called "night."

Could the fact that the earth is a round ball, swinging in space, be told more simply and more adequately, and yet fitting exactly into the findings of modern science? And this is characteristic of the whole Book.

The thing is told almost casually, incidentally, as though a thing commonly understood at the time of writing. We know to-day that the common later Greek and Roman idea was of a flat earth, and Moses' defective knowledge is freely spoken of.

The far likelier probability is that the thing is referred to in this casual incidental way because this thing of the earth being globular, swinging in space, was such a commonplace of knowledge.

It was probably a thing quite understood, taken for granted in the Egyptian scholarly center, and commonly. Much modern science is probably not discovery at all, but a re-discovery of what had been well known, and then the knowledge lost. We shall be referring to this more fully again.

The thing to mark just now is that in language *non*-scientific, blessedly simple and homely, the story is told that fits exactly into the latest findings of later science.

Then it is striking to find a something in this Book *to-day* that tallies with, and answers to, this distinctive inspiration in its writing long ago.

There's a peculiarly searching quality quite distinctive in these pages. There's a something that searches into your life and lays bare hidden flaws and faults. It touches your conscience into a fine sensitiveness. It reaches into the inner motives.

There's a living something here that quiets your troubled thoughts, stiffens your purpose, steadies your feet, and suggests things to do in working out your difficulties.

It recalls the incident of the Chinese scholar in the early years of missions in that land. He had been engaged to translate the Bible into Chinese. It was simply another bit of scholarly translation work to him, with good pay; nothing more.

But as he worked along from day to day, he said repeatedly in effect, "This is a singular book. It isn't like any other. It searches into you. It finds you out. It's certainly a peculiar book."

One's personal experience with the Book, read with open mind, makes it easy to understand about, and appreciate, the distinctive sort of inspiration the Book claims for itself.

A Mental Balance-Wheel.

There's another most singular thing about this Book that marks it from all others in an absolute way. And it is plainly there. It has the quality of acting as a sort of *mental balance-wheel.* There's a steadying, poising influence quite pronounced.

When it is given its place in one's life it serves as an anchorage. Amid the storms and winds, the eddying currents, the strong undertow and terrific suctions, it steadies. It helps you see and hold things in proportion; a most rare trait.

When it is thrown aside, the brain may be keen to the limit, and the mental processes brilliant, but that poised steadying element, so essential, is apt to be gone. The essential judgment of things is not dependable. There's a lack.

An outstanding illustration of this is the Scotch-German, Kant, who had all the subtlety of the Scottish mentality with the industrious persistence of the German.

He is rightly reckoned one of the brainiest men of the race. Trained among the Pietists, yet he early threw aside both the Bible and a personal God in working out his philosophy.

It was he that first conceived the idea of the nebular hypothesis to explain the origin of our solar system, later developed by Herschel and Laplace.

It was a daring, brilliant conception, and took great hold of men's minds. To-day it is in the discard, quite discredited by all scientists. Kant would seem to have lost the balance-wheel of his great brain when he threw aside Book and God. He ignored the Book that has its own distinctive cosmogony.

There is yet one other singular thing to be spoken of. This Book unlocks only to the touch of the spirit, the moral key, the key of conduct

and habit. It does not open up its message and meaning to the mind merely. There must be something more than mental approach.

The alert mind is essential, but there must be something else, something more, deeper in, added. It demands a surrendered will, a conduct of life in spirit harmony with its teachings.

One must be actively, positively willing to weave its teaching into the fabric of his daily conduct in order to know, to grasp, to understand its message. This is passing strange. It is most significant. It is unmistakably so.

Ordinarily a keen, disciplined mind, the scholarly approach, can master the message and meaning of any book, quite regardless of the moral habits of the student. This is not true here. Here is the one outstanding exception.

This Book is singular among all books in the demands it makes on him who would master its message and meaning. Without doubt, this explains the brilliant erratic work of many rare scholars, in all communions, and in all the school world.

2. The Backward Outlook: Crises in the Past

The Pre-Flood Civilization

God's Other Book.

The race has known two distinct civilizations since its beginnings on the earth, from Eden to the Flood, and from the Flood until the present time.

There have been, of course, and are various kinds and degrees of civilization, in different parts of the earth, and at different times. But these two are so sharply separated, and so different as to merge all smaller differences.

The first, from Eden to the Flood, is the shorter in time, running through seventeen centuries, roughly. It is on a higher level, in point of civilization, and of racial achievement.

The second is longer, more than twice as long, running through some forty-odd (forty-three to forty-five) centuries, calculating roughly. It is distinctly on a lower level in civilization and in achievement.

It seems probable that it is longer in time only because of that Singular Personality who appears on the scene about midway (reckoning up to now), and whose influence has profoundly affected the second half of this second period.

This separation into two distinct periods is plainly told in the Book of God. The first civilization was completely wiped out, suddenly, irrevocably, absolutely.

And a wholly new racial start was made with a small family group, the sole survivors of the disaster of the Flood. The break between the two could not be more sharply marked and complete.

It is most striking to note that *God's Other Book* of the rocks fits with strange accuracy into this. There is found plain evidence of an earlier period quite distinct from our own. And so again two distinct periods stand sharply out.

The vast masses of fossil remains, and the

huge coal and oil-gas deposits, in all parts of the earth, tell a most remarkable story, and a distinct, unmistakable story.

These remains are of former animal and vegetable life. They are found in such vast masses, covering acres sometimes, and even square miles in places, as to indicate the enormous extent of the former life that produced them.

In Northern Siberia, for instance, the trade in fossil ivory dug up has been going on regularly since the tenth century, at least, and quotations of current prices given as for wheat and other staples.

This ivory is identical with that of the modern elephant of tropical India, only larger in size. Similar bones and tusks, but larger, are found practically in all parts of Northern Europe and the Northeastern American continent.

The superiority of these remains, compared with present life, the larger size of both vegetable and animal fossil remains, is marked. And this is common to all parts of the earth.

There is further the astonishing fact of the sort of climate these vast remains clearly indicate. There was only one climate known to the fossil world.

It was what we think of as a spring-like climate, mild and warm. It was continuous over all the planet. And that it was so suggests to the geological experts that there must have been an ideal distribution of land and water, differing from the present.

The condition of most of the coal deposits in-

dicates to the geological expert a general mildness of climate and a marked evenness or uniformity of climate.

And it is keenly marked that all this is common to all the earth, northern and southern latitudes, below the equator and above.

Then it is as plainly indicated that there was *an upheaval.* Some tremendous thing happened, involving forces quite beyond calculation. It was as great in extent as these rock-entombed fossils. That is, it encircled the earth.

There was a change in the climate. That change was abruptly sudden. It was radical, completely reversing common conditions. It became permanent.

The conditions found also make clear that this upheaval was a result of, or intimately connected with, water action. There is indicated vast water movement, such as the ocean streams and tides unleashed out of the common restraint.

All these facts are commonplaces in the geological world.

This is the story clearly, fully, unmistakably told in God's Other Book. The reverent student of both books, hungrily eager for *facts,* regardless of theory, marks with hushed breath how the two books fit together. Both point to a pre-Flood civilization, earth-wide, and distinctly superior to our own since the Flood.

The Original Civilization.

It will be marked keenly that this fact of the pre-Flood civilization connects naturally with the early Eden ideal.

Adam would, of course, be God's ideal. That he was in all probability a larger, finer proportioned man than the average man of the race to-day seems quite clear, to the degree of moral certainty. With all available facts in hand, the simple argument of probability here could not be stronger.

The large fine specimens of mankind, physically, symmetrically developed, to be found in all parts of the world to-day, fit in with this argument of probability. Yet these unusually fine specimens of mankind are distinctly exceptional in the whole run of the race.

Man would, of course, be started off at the best possible advantage. God, love, would make sure of that. That these fine specimens to-day are distinctly exceptions would suggest that a common deterioration of the race physically has taken place.

It is quite probable that through various causes, climatic and other, including common habitual personal practices that sap physical vital forces, man as we commonly know him to-day has deteriorated physically.

Again God's Other Book written into the earth's surface or crust helps. For instance, the human skeletons, dug up at the village of Cromagnon in Southwestern France, nearly sixty years ago, are classed by leading geologists and anthropologists as exceptionally fine specimens of mankind.

Some of them are six feet four inches in height, showing magnificent development, with proportionately large brain cavity, and evidenc-

ing great age, some of them. They have been designated by some of the experts as the finest human beings the world has ever known.

The animal fossil remains, other than human, found in such great abundance in all parts of the world are on a distinctly larger scale of size than the animal world we know. Plainly there has been a backward or deteriorated movement there, in the lower animal world.

With all facts obtainable at hand, including the Flood facts in the Book, the whole probability to the degree of moral certainty, is that Adam was physically, in size, in proportionate development, in unconscious dignity of carriage, in fine manly beauty, the choicest specimen of humanity imaginable.

Now Adam, that man fresh from the hand of God, was appointed under-lord of all creation. He was put in intelligent touch with his life task, his great life task.

The earth, the solar system of which it is a part, the laws of the earth itself, of the atmosphere and the subtle currents encircling and enswathing the earth, their action and interaction, this would naturally be made clear to Adam.

His clear undulled brain would quickly grasp, and his heart bow in reverent worship of such a Creator. One quickly thinks of a father putting his son in charge of some great undertaking, a thoughtful, loving father with an only son in whom his heart is bound up.

With no available evidence to the contrary, and with the whole simple story as given to us,

the whole probability, to the point of moral certainty, is that this is so.

It stands out, naturally and clearly, as the likeliest thing under the circumstances. The only line of approach is the probable, what probably took place. And there could be no stronger.

This was the starting point. And notwithstanding the partial restraint on man's powers after the Eden break, this starting point of initial knowledge would naturally, gradually, grow into a wealth of actual experience, a fund of acquired knowledge, and a skill in its use.

It is hard for us moderns, especially in the western world, to appreciate what true civilization is. We are so enmeshed in this intricably organized complexity called civilization, with its uncanny mechanical contrivances, its luxurious material appointments, and its speed, that a detached view seems well-nigh impossible. Would we recognize real civilization stripped of these artificial contrivances and conveniences?

At heart, civilization is a moral thing. It rests back on our conduct toward each other. And that rests back on the impulse of the heart that makes the conduct what it is.

Back of these is our relation to God. And that controls our relation to others. And back of these relations is love. Love, the real thing, is the fulfilling of civilization.

Civilization means two things, something for each, and then something for all of us together.

For each: a man, well in body, growing in self-control, with a somewhat intelligent under-

standing of life, with bodily needs supplied or the means at hand, in a simple comfortable home, with devoted wife and growing children, with a worthy task, and leisure to think and enjoy; and in simple full touch of heart with God.

And all this growing, gradually growing more and better. This is the inner heart, the unit of civilization.

And then, this man in helpful congenial touch and coöperation with his fellows, this is the community side of civilization.

Out of this will grow a community life of culture and refinement, ever growing more and finer. For the basis of civilization is love, stimulating, guiding, controlling, purifying, checking, pervading as a healing, healthful atmosphere.

The two outstanding things in our characteristic modern civilization are communication, and power in mechanics, and these two constantly interlaced in some combination.

Movable type, the printed page, steam, electricity, wireless, radio, moving pictures and the automobile, are the familiar means of this historically unprecedented communication among men of all the race. The race is in touch as not before in historic times.

The application of power to mechanics is the thing that caused the industrial revolution of England, with its incalculable upheavals of old conditions.

That movement has extended and intensified until now the Orient and Africa are under, increasingly under, its strange hypnotic spell.

Through both of these the increase of knowledge has been incalculable. That they both have been the direct means of a terrific moral breakdown everywhere is one of the distressing commonplaces of the day.

It will be keenly noted that it has been the increased knowledge of the secrets of nature, in steam, electricity, ether waves, chemistry, physics, and the like, that underlies all this uncanny phenomenal development of recent years.

But, now, with all this in mind, go back to that pre-Flood civilization. With no evidence to the contrary, the whole probability, even to the point of moral certainty, is that the race had direct intimate knowledge of nature and nature's laws quite beyond what we moderns have attained, slowly, by recent scientific discoveries and research.

There would gradually come to be a great fund of accumulated knowledge and experience and skill. This would in time be in somewhat diminishing degree, as the moral breakdown increased, and high moral purposeful living decreased. But probably not in appreciable degree.

The recently discovered laws and forces in nature, ether waves, radio activity, the earth currents that can be used to carry messages without connecting wires, these of course were all in full force. They are not new, only new to us, newly discovered.

We have already noted the certain probability that man had been told fully of all this, which is so new to us.

It is also as probable that he knew vastly more than we have yet learned, in our laboriously slow scientific researches.

And man had communication with God direct, definite, natural, continual communication. This belongs in. I do not refer specially to holy men like Enoch and Noah.

Plainly Cain knew such communication. It would be the natural thing. God didn't go away. There was no change on His part. The change was on man's part.

All this would be transmitted from father to son, from one generation to the next. It would be increased with practical experience. There would come to be a vast fund of accumulated knowledge and experience and skill.

It is altogether probable that man had communication more extended and accurate and freer, easier than we know. But that point need not be stressed. The case is strong enough without it.

And this first period of civilization was superior to the second, our own. Both the analogy of God's Eden ideal when things were given their original send-off, *and* the facts of God's Other Book of the rocks, make this clear. It was so superior as to make comparison difficult if not actually impossible.

The simple Genesis picture with its few yet adequate touches reveals a high order of organized civilization. Agriculture, stock-breeding, metal-working, music, with recognized leaders and experts in each of these, round out a high civilization.

With the common human intelligence of later historic time, the art of communication by written characters would, of course, come into general use. And with it a literature.

And their degree of intelligence was certainly not less but in all likelihood more. It is not difficult to understand that they had a choice literature. It fits in as the probable thing.

And all this would, of course, be gradual, following the common law of normal life. The increase of knowledge, and of skill in its use, would come gradually.

Then, too, the loss of moral tone, and the gradual moral breakdown would work out gradually. That knowledge and skill came to be under the control of low moral purpose, indeed a purpose actually lacking in moral fibre, really immoral.

These two came to a climax of intensity in combination. That brought things to the danger point, racially. This worked up to the pitch at last where drastic action was necessary to save the race from wiping itself clean out.

Future Civilization.

There is yet one other bit of evidence of intense interest. God never forgets. He is never discouraged. He never lets go His ideals.

That early Eden world would be His ideal. It was. Then the break came. Free choice wrongly used meant break and disaster.

But God never forgets. He holds to His ideals with a tight hand and a tenacious love.

The Eden ideal strain runs through all these later pages like an eager expectant underchording of music. It is always kept in view as a thing that will yet be worked out.

There's the picture in Isaiah of perfect harmony in the lower animal creation, and in its touch with man. Wolf and lamb, leopard and kid, lion and calf, gambol and rest contentedly together. The lion is herbivorous, not needing to destroy life to get its food.

The little children play fearlessly and safely in contact with adder and asp. There is full impartial justice dealt out to all men regardless of money consideration. It's always a picture of perfect, unafraid, contented life.

And all this strangely ideal picture, that seems like a meaningless pipe-dream to us men on the earth, all this is explained by one little word, "for."

"*For* the earth shall be full of the knowledge of the Lord" as actually and as wide-spread as the waters cover the sea.

That is, the simple full touch with God, through man's free choice, pictured in Eden, has become actual everywhere. In this prophetic picture the race is eating of that tree of life. At last God's Eden ideal is real.

These pictures persist all through the prophetic pages. As things go bad and worse and worst the ideal is persistently clung to.[1] It's a re-

[1] See Isaiah 11:3–9; 6:3 margin, Revision; Numbers 14:21; Habakkuk 2:14; Psalm 22:27; Zechariah 14:9, 10 first clause, Revision, for "land" read "earth," in both verses; Isaiah 65:25; Ezekiel 34:25; Hosea 2:18, and others.

markable sidelight on that Eden-to-Flood civilization.

Then clear at the end of the Book is a word picked up from seraphic Isaiah.[1] John, the later Isaiah, says, "I saw a *new* heaven and a *new* earth," and, "Behold I make all things *new*."

The force of the word underneath that word "new" is this: re-newed, put into a new and better condition. God never forgets.

The Eden-to-Flood civilization, purified up to the Eden level, shall yet cover the earth, and delight the heart of God, and of man.

Taking all things together, the whole probability, up to moral certainty, is that this early period of civilization, Eden-to-Flood, was the most remarkable the earth has ever seen, in material achievement, and in knowledge of, and practical use of, the natural forces, with which we are only now getting acquainted anew.

That such a civilization should be wiped out, and under the hand of such a God, simply tells what a terrific moral racial crisis it was that came up to a head.

The Crisis Warp of the Book

The Red Warp.

The Bible is a tragic book. It's a series of stories of explosions, moral explosions, tragic, terrific. The flying fragments fling out, hitting, hurting all the race.

[1] Revelation 21: 1 first clause, 5, with Isaiah 65: 17.

The most outstanding single word that can be accurately used to describe this singular old Book of God, is the word *crisis*. This is the warp into which all the shuttle threads shoot back and forth—*crisis*.

A crisis is a coming of things up to a head, a culmination, a climax. It means the point where the pot boils until it boils clean over the edge, with a sudden belching out, and spilling out over everything.

Everything and everybody within reach are scalded; sometimes the life is scalded clean out. And a crisis generally has a surprisingly wide reach.

And if it be a moral crisis then that boiling point becomes truly tragic. It is heart-breaking to the last notch when human lives and human character are at stake.

And if the never-absent human element of love, tender personal love, is involved (and where is it not!), then the tragic is unspeakable and full of gloom. Bright light may bring relief, but the gloom stays.

Into this strange crisis warp of the Book are woven the bits that have caught most the eye and heart, precious promises, narratives of God's faithfulness and tender love, experiences of difficulty and of deliverance, illustrations of unfaltering faith under hot fire, and much more of this sort.

These have had chief emphasis. And surely they can't be emphasized too much. Yet they really are the smaller part.

They meet our personal needs, and stir our

faith, and prod our efforts, and steady our feet. They are blessed, and ever will be.

Yet they are the smaller part. They are a few of the shuttle threads woven in. But the warp and most of the woof are of the crisis texture.

There are eight of these crises that stand out as mountain peaks. There are many smaller crises, each big enough in itself, small only because the others are bigger.

The Eden break, the Flood, the Babel-Language scattering, the Sodom fire-storm, the breaking of Egypt's evil world-power, the Canaan surgery, the Jew-nation break-up, and at the climax the Jesus-Rejection, these are the peaks towering above all in the long mountain range.

And the story of the entire Book is grouped about these eight crises, and one other. These form the vertebrated backbone into which all the structure of the Book is fitted.

It will be keenly noted that this is the literary principle on which all the material of the entire Book is grouped. From the point of view of its literary structure it is distinctively a crisis book throughout, a tragic moral crisis book.

After the Eden break the narrative traces the racial movement up to the Flood crisis. Then everything is omitted except what explains the Tower-of-Babel Crisis.

And so on, through Sodom, the break of Egypt's power, the Canaan surgery, the slow gradual but sure Jew-nation breakdown, and then the Jesus-Rejection. And the prophetic

pages, with the Newer, are woven on the thread of a coming crisis.

It is found that everything else is brought in to explain the next crisis and make it clearer. There are interspersed pleadings, warnings, incidents, precious statements and illustrations of God's faithfulness. These are woven into the crisis warp.

Each particular book, or group of books, is fitted to this end. Genesis, true to its genius as the little Bible, is distinctively the crisis book, containing four crises of the eight.

Exodus to Joshua lead up to the Canaan racial surgery, and to the new light-bearer nation settling in its national home.

Judges clear through to the close of the Chronicles depicts the slow gradual sure break-up of the Jew-nation, first as organized on God's own plan as a theocracy, and then, at the people's wish, as a kingdom on the man model.

Esther graphically depicts God's care of His shattered, scattered people in preparation for the next step. Ezra-Nehemiah tell of the re-nationalization of the Jew to make ready for the coming of the Messiah. The Gospels tell the story of the Jesus-Rejection crisis.

And we shall find, in a little, that the prophetic group in the Old, and the Acts-Epistles-Revelation in the New are all absorbed with a coming crisis.

The Reach Racial.

Each of these crises, in turn, is *racial.* This is very striking, but it is unmistakable.

The whole race was in the Eden pair as they went out of their garden home driven by the moral shame of their conduct.

The tragic fact of the Flood is written in this Book, and in the traditions of men over all the earth. It is written in unmistakable indelible characters in the rocks of the entire planet, God's Other Book.

It was through the thwarted blasphemous attempt to shut God out at Babel that the nations of the whole race were scattered over the earth.

The grape-vine system of telegraphy, that swift mouth-to-mouth communication, in the crowds, on the road, in the market-place, sent the news of Sodom's strange fire-storm, and of the extermination of the Canaan nations, out to the farthest reach of the race, with a swiftness and an accuracy of general impression, that make wireless and radio seem slow.

Egypt was the world power of its day, and the shattering of its strength was felt to the farthest horizon.

The Jew break-up drove that unwilling traitor people throughout all the nations, with their now-at-last message of the one true God, and their coming world-King.

And the Jesus crucifixion has profoundly affected the race, and history, beyond words or imagination, and will yet dominate the future absolutely.

The whole outlook of the Book, its review of the past, its look forward, is distinctly *tragic*. That first choice in Eden is tragic.

The first recorded transaction outside Eden

is the Cain tragedy. The Cain line as traced deepens the tragic note. The blended crossing of the two racial lines is tragic, in that it is against God's plan, and leads to the terrific moral tragedy that threatened extinction of the race, and necessitated the Flood as a salvage measure.

Tragedy brooded in the ark that floated on the waters, and comes to life anew as quickly as the new start is made, in Ham's moral coarseness, Nimrod's bold defiance of God, and Babel's practical atheism.

And so the tragic note persists throughout, loud in volume, always minor in cadence, with a sob never out of your ears.

The Book is a perfect mirror of life. The tragic note is never out of ear-shot in Book, and in life.

Yet there are bright threads in both warp and woof. They are strangely bright. They persist indiscourageably. There's a wondrous glory always threading through the gloom.

And, then at last, as the web leaves the loom, the glory dominates all with its wealth of colour. The blaze of light floods your face.

And yet, at the very end, a few ugly gray-black unmistakable threads linger and cling with unloosing clutch and grip.

The Eden Crisis: Origin of Evil

Choice Creative.

You can't count things: you must weight them to get their meaning.

There were only two in Eden, yet the whole race was there. And the whole race has tasted the bitterness of the fruit grown there by those two.

Adam and Eve are alone in the Garden. They are absorbed with each other, and with a tender reverential love for the One who gave them to each other. And this furnishes the point of attack that was made.

Temptation to wrong would come. Adam had been plainly told this, and the possibly disastrous result. Naturally he would tell Eve of this, with all the rest. They were both guarded by explicit warning.

Eve was not in Adam's presence when the temptation came. How did he ever let her leave his presence, even for a little while? Yet she must stand on her own feet. She must make her own decisions.

She was deceived about the result. Her thought was cunningly turned from God to the fruit and to herself. In her own expressive language she was "puffed up." Yet she knew it was wrong to eat of the fruit. Else there were no guilt. They had been explicitly told not to.

Adam was not deceived. He knew it was wrong. Under the influence of Eve's presence he did what his conscience told him was wrong, and his judgment told him was not wise nor good. So they chose. They chose deliberately in the face of clear light. They knew it was wrong.

Their highest power, free choice, was used. It was used wrongly. There was the tragedy.

Evil is always present in possibility in the power of free choice.

Choice used wrongly creates evil. Here was the origin of evil in man. Its earlier origin traces to the same source, free choice choosing to choose the wrong choice, and a self-puffing-up underneath.

At once they are conscious of some change. Their thought goes to their persons, and is connected with their creative power. The new thought or consciousness gives them a sense of shame.

Shame is a safeguard. It's the inner revolt against something wrong. They provide clothing to help keep that thought out of their minds. Afterward God approves of this use of clothing.

That choice made a change. Choice always does. It is the most potent thing in all life. Choice is creative. It creates what even God cannot create except in Himself. It creates character, good or bad. This is the unfailing touchstone of character.

Now look at the far-reaching changes made by that simple choice. Adam and Eve stepped down. The step of choice could be either up or down. They made it down. They went down to a lower level.

God had put them on the highest possible level. They could choose right. That would have been going up to a higher level, the level of right *by personal choice.*

That would mean the Tree of Life at once, full touch with God the source of life, *through*

their own free act. They chose wrong. That took them at once to the lower level.

They were conscious of some change in themselves. Then they are told of the terribly wide and deep reach of the change that had come.

There would be a blight upon the ground. Man was the under-lord of creation. It and he were tied up together. He had broken with the Creator, partly, as far as choice could. A certain (humanly involuntary) creative touch remained.

That break meant a blight upon nature. It would not now get the full cultivation from man needful. It would be in a measure under the evil influence of him whose way had been preferred.

There is now a restraint put on man. It may have been a wise arbitrary action by God. It may have simply worked out of his own act, his break with God. The latter seems the likelier.

It is a double restraint. There is some change in the soil requiring painful labour, yielding less, and hindering with bad growth. There is some change in man himself making his task harder to do.

This restraint is protective. There is some danger threatening man now. There is a guard set over the garden gate, "*lest*" he do something that now under these changed circumstances he should not do.

He is sent out of the garden, though the precise language used indicates that he walked out freely of his own accord.

The Bad Fruit.

Clearly the danger is that he might keep on going the way he had started. He might make use of his knowledge and power *independently of God.* The knowledge given him while in full reverential touch with God remains, but that touch has gone.

Knowledge, and the powers bound up in the knowledge, *without* the reserve and caution of seasoned judgment is always a danger. This is quickly recognized as a commonplace to-day in the whole world of high-powered mechanics.

Knowledge is power, and gives uncanny power. The possession of the power of knowledge without reverential touch with God actually threatens existence. Here was the danger. It was serious, serious to the last extreme. It threatened the very life of the race tied up in this man.

We shall run across this again, and each time at a point of gravest danger. Here lies the danger which the Flood was interposed to ward off. Here lies the danger in the world just now, as we shall see in our talk on "The Present Outlook of the World."

There's a change now in woman, and in the relation between the two. This is most critical and significant.

Eve was told that she would have less bodily strength for her most difficult and delicate task. The break of that wrong choice would bring her sore trouble. And that has been one of the painful commonplaces of life ever since.

Eve's relation to Adam was seriously af-

fected. And this touches the very throbbing heart of all life.

The language used in the Cain incident on the next page should be noted. Put into simple English, Cain was told that sin like a wild beast was crouching at his door ready for the fatal spring. But that he could have the mastery over it.

In effect this is the language used here. It points to a strained personal relation between man and woman, husband and wife. There would be an unnatural rivalry subtly insinuated between them.

She would be evilly inspired to get and take unfair advantage of him. And actually, in the long run, he would enslave her. All history since gives the confirmation of this.

Already a bad beginning had been made. And the man had made it, in his combined cowardly slur at Eve and his covert criticism of God in giving Eve to him.

This matter of true human relationship, with its intimate interplay, will be keenly marked at once. As long as their relation to God was kept true there was the sweetest relation between these two.

The moment that touch with God was broken friction broke out between the two. The break upward brought the break crosswise.

That is the tragic Eden crisis. It touches us all most intimately to-day. It's as real and fresh in its touch upon us as though it happened only this morning.

The gloom and blight of the Eden crisis has

cast its inky shadow over all the race, and over all life, ever since.

The Flood Crisis: Racial Salvage

True to Seed.

The second crisis, *the Flood,* is the most terrific materially the race and the earth have known. It was the most tragic morally.

The moral results were allowed to work out their natural course materially without restraint at the last. This has never been so since. Judgment is held in abeyance.

The narrative goes straight from the Eden break to the Flood. What is put in is put in to explain the Flood. All else is omitted. Seventeen centuries roughly are packed into two pages.

There are four items in the connecting narrative, the Cain incident, the Cain line and its characteristics, the Seth line and its characteristics, the crossing of these two racial lines with indescribable moral results. Then comes the drastic Flood salvage measure.

Cain's character[1] is seen in the sort of offering he brings, in contrast with Abel's. The likely presumption is that the proper sort of offering was quite clear. Cain's self-will shows in his doing what he preferred. The spirit behind his offering is clear.

Then the self-will hardened. It hardened against God. Then it breaks out in rage against

[1] Genesis 4: 1–15.

Abel. A sullen denial of brotherly duty mixes up with a lie. And the last word is critical complaint of the long trail of bitter results.

The Cain incident grows out of that Eden act of self-willed choosing what was preferred. The growth runs true to seed. And it contains the seed of all that has overspread the race since.

The Flood crisis was merely the fruit grown rank. Sin at root is self-will. Sin is in the choice. It is setting one's own will against the Father's, and stubbornly persisting regardless of pleadings and warnings.

The Cain line[1] reveals the characteristic Cain trait, self-will stubbornly stuck to. The growth gets coarsely rank, but never changes. Stubbornness is persisting in one's own way in the face of clear light.

The things that follow swiftly here are tragically common, degradation of woman, violence to brother men, and bold defiance of God. The Lamech growth is true to the Cain seed.

Two strains run side by side here, the growth of the material side of civilization, metal-working, stock-breeding, music, *and* the utter moral breakdown.

Here in this Cain-Abel incident lies the fertile germ of the two distinct groups of religion in the earth to-day, the cultural and the sacrificial.

Cain offered a bit of his handiwork. It showed what he could do. It exalted himself and his ability. It was self-centered. It was distinctively cultural and only so.

[1] Genesis 4: 16–24.

Abel's offering was sacrificial. It was a life given clear out for his own. It confessed his own life forfeited by his sin. It implied acknowledgment of his sin, and a turning from it.

The whole trend of the Holy Spirit's teaching in the Book makes clear that this was in line with the actual facts, the necessities of the case.

All religions to-day fall into these two groups, the merely cultural, magnifying man and his doings; and the sacrificial, magnifying the Christ who died for us, and the gracious culture of character that follows. Christ's sacrificial death is the acid test.

The New Freedom.

The Seth line[1] begins back with God again. There's a new start. That's striking. It runs through a wearisome monotone of "begat-lived-begat-died," yet with an utter absence of the coarse immorality of the Cain line. There stand out two notables, Enoch and Noah.

One stands boldly out, the man who was taught, who fitted himself into a certain straight narrow groove, as his name "Enoch" means.

It was narrow because it stuck to the one thing, God's plan. It was as broad in its narrowness as the love of God, and as God's plan for man.

The Enoch story touches the Eden story at two points. He went back and picked up the

[1] Genesis 5: 1–32.

walk-step with God, the old Eden pace, which Adam broke off.

And he did not die. He stands out as a strange exception in this regard. There's likely a deeper significance here. We may hear of Enoch again. But, on its face, merely, it is immensely suggestive.

Enoch knew about that Tree of Life. Was he eating of it as he walked habitually with God? Certainly he ate of it when God took him off for a longer walk up with Himself.

This is the colouring of the Seth line. This is the characteristic trait which the narrative makes stand out.

These two racial lines or groups are sharply distinct. They grow up side by side, yet utterly distinct socially. And there's no sharper line than the social. Those in actual touch may be miles apart.

The one racial line is under a curse, a blight. They are outcasts, reckoned morally and socially outcasts. The other line reckoned themselves superior, morally, lineally.

They count themselves the aristocrats, with likely quite a bit of foolish pride of ancestry. They do come of the higher moral-ideal stock.

There is a distinct superiority in certain marked regards. To marry into the other line would be shocking, a disgrace. The offender would become an outcast.

Time passes. Gradually a change comes. Intercourse blurs the sharpness of the line of separation. They touch across the line. They touch intimately. Blood touches blood. And

the blood is the life. These sharply separated racial lines cross and blend.

The Cain women have beauty of face and form, whatever else they may lack. The Seth men take the initiative, of course. Any social break must always come from above.

Moral ideals blur badly. The physical blinds the eyes to the moral, the inner spirit, the ideal. Moral distinctions are ignored. The Seth men marry the Cain women.

There's a significant word used, "chose." "They took wives of all that they chose," regardless of the past, of God's plan of separation, of wholesome tradition.

Again that fateful self-will rules. Moral distinctions went to the winds. They did as they pleased. The "new freedom" had sway. Somebody bolder than the others took the lead. Then the thing became common.

The New Racial Level.

So in time a new racial group grew up, a third group. There is now the lessening pure Seth stock, the outcast Cain stock, the mixed Cain-Seth stock.

This mixed stock swings into leadership, practical racial leadership. They dominate the situation. The old version calls them "giants." They may likely have been of larger physique. The laws of breeding would easily explain that.

But the word underneath is wholly different. They were "the fallen ones." It is probably a social term like the outcast "Eurasian" in

India to-day. It would be the word commonly used by the pure-stock Seth aristocracy.

But it clearly has a deeper significance. It is a moral word. They were a new type. They were the old Cain stock gone morally lower, even lower than that low Cain stock.

For that new racial blend was also a new moral blend. When two stocks are blended the lower always dominates the offspring.

The narrative stresses this point with marked emphasis. Their whole habit of life had gone to the animal level. The coarse, sensual, fleshly, lustful, this became the outstanding thing.

The physical, coarsened to a merely animal level, uncontrolled even by good animal instinct, this swayed. Moral ideals, moral discernment, fine moral distinctions, were gone.

It is startlingly shocking. But the narrative is painfully unmistakable in its plainness. This is doubtless as things were at the climax.

Without any question there were fine exceptions. The fragrant trailing arbutus hides its modest beauty in the green. But the coarse rank growth had " taken " the ground.

And then the last stage is noted in this. These men, the leaders in this wild immoral life, these became the heroes. They were accounted the "mighty men," "men of renown."

The morally unthinkables of the early generations were now, not merely present, not simply tolerated. They were worshipped. They became the popular heroes. Their way of things set the pace of the day. It was the thing to do. The morally unthinkables, the formerly un-

touchables, now coarsely dominated the moral life of the race, and made it grossly, openly immoral.

The utter badness of things stands out in God's comments. It touches the creative instinct, man's relation with his fellows, and the degree to which things had gone.

The creative power, under a perverted animal impulse, was perverted to lust. Man had become violence-drunk. The earth was full of violence.

Things had gotten incorrigibly hopeless. The word " corrupt " used three times simply means rotten, the tissue quite broken down, nothing left to build on.

The inevitable result stared God in the face. " The *end* of all flesh," simply means at root the cutting-off, the self-destruction, the racial self-extermination. Self-will, stubbornly insistent, becomes suicidal.

For God's Spirit to remain within man even creatively preserving physical life is now unthinkable. The English word " strive " suggests a pleading with. There was a pleading.

But the word underneath suggests that in man's fight against God, God was being trodden underfoot, pushed down. So He withdraws. The case was hopeless even to—God!

Yet there would be a last opportunity lengthened out to all, childhood to old age, appealing to eye as well as ear.

Every carpenter at work on the ark, every nail driven, was a pleading. Every sound by hammer, or by Noah's voice, called earnestly.

Then comes that last tense dramatic trailing of the animals, under an unseen impulse, to the scorned ark. And the crowds mob along, shrewdly trading, drinking, jeering, marrying, "until the day," the fateful day.

And then the restraint on nature's forces is withdrawn, partially. The windows above opened, the subterranean under-ocean currents unleashed, and so the Flood.

No event is so plainly indented deep in the earth's surface clear around the planet as the Flood.

The most terrific upheaval in the history of the race, and in the geological story of the earth, unmistakable in its tragic reality, was the logical material result of the terrible moral breakdown.

It is distinctly classed here as a racial salvage measure. A generation was wiped out. The race survived, and survives. But—it seems to have forgotten the Flood, *and* its meaning.

The Babel-Language Crisis: Racial Restraint

A Lower Natural Level.

The fresh racial start after the Flood is on a distinctly lower level, in outer circumstance, in everything, except moral standard. The moral ideal never varies a hair in this Book.

This would be the natural result of the Flood disaster. Clearly God thought wise not to intervene. He let things go on the natural level. There is plainly wisdom here. The changed

conditions make a restraint, a wholesome restraint upon man.

The accumulations of knowledge and experience, the treasures of literature and art, are gone. Not a vestige remains of the most remarkable civilization the race has known.

Absolutely all that remains are these telltale fossils, and the changed surface of the earth. There is a strong restraint in this.

There is a change in climate, making conditions of living much more difficult. God's Other Book, the rocks, makes this quite clear.

The soil takes more toil now and gives back less. The food supply is affected. The span of life, the length of a generation, is shorter. All this spells marked restraint on man.

God's unfailing faithfulness stands out. The race is to have a fresh start. The greatest privilege or gift imaginable is opportunity. Life is opportunity, opportunity to make moral character. This is its deepest meaning. Now God pledges His word in a solemn covenant. This thing shall never happen again. No matter how bad things go it will never occur again.

This word is essential. It gives hope, an assured hope for the future. The awful dread of another possible flood is completely wiped out at once.

Then God gives a plain simple pledge. The clouds gathered in the air would naturally suggest a possible repetition. Now that very clouded moisture contains the pledge. The dark becomes bright.

That rare rainbow of colour in the open sky,

before every eye, now assures the return of day after every night, the rhythm of season, seed-time and harvest.

And there's a fresh creative touch again, as in Eden, the year's restraint on them in the ark is withdrawn. They will be fruitful and multiply and again replenish the earth, and have mastery over the lower creation.

The changed conditions are reflected in the food supply. In Eden they reached up for fruit. Outside Eden they had reached down, also, for green herbs and roots.

Now animal food is added, with a stern word against eating of the blood. The tragic touch of sacrifice is even in their food.

A most severe mandate is given against violence. That was the danger point at which their former civilization broke down. There is a stern law against violent shedding of human blood.

An enactment is made for dispassionate community action against individual trespass in this regard. This becomes the basis of all community judicial authority over life ever since, as a measure of saving life.

Now, again, after the new start is made, the narrative goes straight from the Flood to the next crisis, the Babel race-wide scattering, and confusion of languages.

Four incidents make the connection, Ham's coarse lack of fine moral sense,[1] Nimrod's characteristics and racial leadership,[2] the Babel movement, and the wide scattering of the nations.[3]

[1] Genesis 9: 20–27. [2] Genesis 10: 8–20. [3] Genesis 11: 1–9.

The fact of the scattering of the nations, and where, is told first; then how it happened that they did scatter.

The story of Noah's vineyard is told to reveal the character of Ham and his son Canaan. The racial leadership develops in the Ham line.

Ham's coarseness stands out painfully in contrast with the reverent spirit and conduct of his brothers. And this coarser element swings quickly into racial leadership.

Ham's name is a nickname or character name. It attached itself to him through his chief characteristic. The word itself means an ugly growl such as a snarling dog makes.

It suggests an impetuous, boisterous, restless stirring about, lacking in fine feeling and sense of propriety, with a constant growl.

The name goes well with his coarse telling of his father's condition, instead of quietly hiding it up as the brothers did.

Canaan is identified with his father Ham as being of the same sort, in close intimacy, but more aggressive, more outspoken.

Noah instinctively recognizes the intimacy, and the younger man's leadership, as with keen ken he foresees the outcome of such characteristics.

The Rebel.

This Ham-Canaan incident gives a painfully ugly start to things. Its significance is unmistakable. Nimrod is of this Ham line in the next generation, a nephew of Canaan. He too has a character or nickname.

His name, Nimrod, is a literal taking over into English of a Hebrew word whose root meaning is to rebel, to fall away from one's allegiance, to be perverse.[1] He was *the Rebel,* setting himself against God and the existing order of things.

It says "he was a mighty hunter before the Lord." The phrase "before the Lord" is used of the people of Sodom, "sinners before (or against; Revision) the Lord exceedingly."[2] It is the same word underneath.

The word "hunter" suggests sportsmanship. He may have been a sportsman; likely enough. But the thing spoken of here is his moral character.

The word underneath means fighter. He was a mighty fighter against God, an outstanding adversary of God. That is, he was openly defiant of God and God's authority. He defied God openly. This is quite clearly the meaning of the text.

And the striking thing to mark is that this man becomes the popular hero. The temper of the crowd is revealed at once.

Plainly enough the seeds of this moral Babel breakdown are in that floating ark. Noah was chosen because of his blameless character. The others with him are there, not because of their character, but because of their family connection with Noah.

Nimrod's task was a simple one. It would be easy to stir the people up over the terrible flood disaster, the disastrous change in the outer natu-

[1] See Gesenius' Hebrew Lexicon.
[2] Genesis 13: 13.

ral world, the added toil necessitated by the changes in the soil, and the hardships of the changed climate.

It took about a hundred years from the Flood for this movement to head up, years of hard struggle amid difficult conditions.

The cheap demagogue's task is always easy, magnifying the disagreeables out of all proportion with things, blurring clear distinctions. The thoughtless crowd is easily befooled, quickly caught.

When the Babel enterprise went bad Nimrod made Babel the starting-point of a chain of cities, which no doubt became centers for his God-defying propaganda. He clearly had the initiative and aggressiveness of leadership.

The Babel Tower scheme defied God, and magnified themselves. It is clearly the Rebel's scheme. The one motive was independent self-sufficiency. They'd show God what they could do! Their fortified city would reach up defiantly into the very face of God.

It is easy to understand an earnest protest by the Shem-Japheth leaders. But the crowd was caught. The rabble and Nimrod carried the day.

The thing would be laughable if it were not so childishly pitiable. And yet it sounds so modernly familiar. They would make a name. They would not be scattered.

It was the first union movement, race-wide. Union movements may be bad. It all depends on the moving spirit.

Its blasphemously defiant genius is quickly

recognized. This would be but a beginning. There was danger here because of the power at hand, danger for themselves. The sharp knife is quickly, quietly, taken out of the child's hand.

One slight touch of God's and the whole scheme falls apart. That subtle touch on the tongue, the inability to work together, the forced abandonment of the scheme, then the scattering.

But the Rebel remains the big leader. The Ham story takes up more space in the narrative than both the two others, Shem and Japheth. Nimrod holds the land where their united effort was made and failed. The others move out.

The scattered nations, and the diversified languages of the earth to-day, bear mute unmistakable evidence to man's puny efforts to get along without God.

One notes keenly how the Babel crisis closes. There is no change in the moral situation, no easing of that tense defiance. Man's power is checked, his activity slowed up, but the old spirit remains.

The Sodom Crisis: A Racial Warning

The New Line.

There's an abrupt break in the narrative at the close of the Babel-crisis. There is no change in the desperate moral situation of the race.

They still would if they could. The only change is in the restraint. Now they can't. There the thing stands.

Now, something new comes in, and swings into

the foreground. A new element is brought in. It's the beginning of a new line, a new family line.

It is to preserve the light, God's ideal, in men's faces, even though they shut their eyes. And it is to get ready for something else, some One else, far down the future.

From this point the story of the Book follows two lines, running side by side, the old racial line, and God's new line.

The story follows mainly the new line, but with the old racial line always in the background, and always in sight. This new line, God's line, is marked as the Abram-Hebrew-Christ line.

This double line persists up to Acts, to that Pentecost day, then a third line swings into the story, the Church line.

And then these three lines persist to the end, with the Church line in the foreground, the Jew line in the near background, and the racial line in the farther background. This is the perspective of the whole picture.

Now the narrative picks up this new line with Abram.[1] There are four incidents (or groups of incidents) leading up to the Sodom overthrow, Abram's response to God's request, Lot's migration to Sodom, the rescue of Sodom's king coupled with Melchizedek, and the Abram covenant, with its renewal in the face of the Hagar difficulty.

Abram is of the faithful Shem-Japheth mi-

[1] Genesis 11:10–12:9.

nority who had held true. It is a race-wide service to which he is called. His response means a sharp breaking of strong family ties.

The sore famine and the Egypt experience threaten to taint the new family line. God's own touch is necessary to preserve a pure seed.

Prosperity brings new temptation. Lot's choice reveals the man.[1] The Sodom plain is like Eden for fertility, and the Sodom people defiantly open in their evil lives. Lot vexed his soul, sacrificed his daughters' character, and made a big lump—for the flames to feed on.

The violence spirit is in full swing in the earth. Militaristic combinations forcing their will on weaker nations had an early start. The Elam-Shinar Confederacy is too much for the Sodom combination. Things go bad.[2] Abram saves the day for his money-loving nephew, and for Sodom, in a sweeping victory.

Then Sodom and Melchizedek touched, the wickedest, and this singular king of right and of peace. A thank-offering of Sodom's rescued wealth is given to the true God through this singularly true pure king.

God's Pleading.

The first significance here is startlingly clear. God is pleading with Sodom's king. He was wholly indebted to Melchizedek's and Abram's God for this unexpected deliverance. His heart would be peculiarly grateful and open, softened.

[1] Genesis 13. [2] Genesis 14.

This is the significant unmistakable prelude to what comes fifteen years later.

The Abram covenant follows the natural line of fatherhood, the yearning unsatisfied father instinct.[1] God loves the natural order. There is to be a child born, a new line, a new stock, a supernatural line in its beginnings. The blood-covenant pledges that, amid the horror of darkness in opposition. Abram needed the covenant. It was a trying time.

The Hagar incident becomes a background later for the story of Isaac's coming, revealing the intensity of the instinct for building up the family line, somehow. And the renewal of the covenant prepares the way for what Sarah simply can't take in.

And now things are dead ripe for the terribly tragic Sodom event.[2] Fully fifteen years have passed. The threefold plea is thrust aside, the rescue, the Melchizedek blessing, the continued Eden fertility.

They couldn't stay on the level. It must be up or down. They deliberately go down against this tremendous pull-up. Sodom is now simply a painful, protesting outcry, as of soil and atmosphere, reaching up into the very ears of God.

Again Abram is coupled, as in that intense pleading. Friendship means confidential relations, with God, as with man. But there's more. The utter unsavable badness of Sodom stands out. There's no protesting minority, however small.

[1] Genesis 15–17.

[2] Genesis 18–19.

The salt has not simply lost its saltiness. It's gone bad. The preservative is as bad as the stuff it was to preserve. This is the hopeless stage.

It is noted that Sodom is distinctively a leader. Its influence was wide-spread. It is at the head of a five-nation confederacy of city-kingdoms.

Long after the Sodom steps down are pointed out, pride, fullness of bread, prosperous ease, selfish disregard of the needy, haughtiness, *abomination*.[1] It has a painfully familiar sound.

The abominations touch the distinctive creative function. It was degraded, perverted, to unmentionable lengths, and with strange utterly repulsive variations.[2] It is one degree lower than Paul's later terrific arraignment.[3] Sodom's very name has become a descriptive word for unspeakable lust.

And the terrible Sodom entail persisted afterward, through Lot's daughters, on into the two nations of Moab and Ammon, traditional enemies of Israel.

One terrible illustration is given. Nothing could tell the situation more graphically. That night the city crowds, surrounding Lot's house, shamelessly insist on getting God's messengers for their passionate lust. There is absolutely no point of saving contact. The case is hopeless.

Then came the terrible visitation of judgment. A storm of fire broke out. The restraint on the

[1] Ezekiel 16:49–50.
[2] Jude verse 7 where the word "strange" means other than human.
[3] Romans 1:26–27.

atmosphere was partially, slightly withdrawn. The disturbed moral equilibrium extended to the physical atmosphere.

The Dead Sea area occurs on the most marked geological fault or break in the earth's surface. The conditions there to-day suggest earthquake activity coupled with the electrical storm.

It was judgment, and yet not primarily judgment. The judgment was terrific, yet incidental. The main thing aimed at was restraint. It was warning. Both were racial. The grape-vine wireless communication, inconceivably swift, carried the word to the outmost racial horizon.

It was yet more. For forty-odd centuries that strangest, ugliest, deepest geological sear in the earth's crust has spelled out to the race the logical outcome of lust and rebellion against God.

It is most striking that the Flood and Sodom, judgment by water and judgment by fire, are the two events of the ancient world repeatedly coupled by our Lord Jesus, as warnings of a third event, in the future.

The Egyptian Crisis: Checking the Racial Momentum

The Old Racial Line.

The next twenty-five printed leaves run into seven centuries, roughly. They go from Abram, through his baby boy Isaac, to a people big enough to be a menace in mere numbers to imperial Egypt.

The story begins with Abram, and connects through Jacob-Israel and Joseph on to Moses. These are four outstanding names in common world history.

Abram is revered as the forefather of Jew, Christian, Arab and Mohammedan, Jacob-Israel the father of the twelve Jew tribes, Joseph the Jewish-Egyptian world-ruler, and Moses the organizer of this strange Jew nation, and the lawmaker of the race.

The narrative traces the long-drawn-out struggle between the Old Racial Line and the New God Line, with God's wooing of the new away from the old. It's a tireless, patient, gracious wooing, on the natural level, with an occasional sparing supernatural touch when need be.

The Old Racial Line clings to and pulls back tenaciously on the new line, attacking, worrying, and trying hard to throttle the new life.

It reaches through Abimelech to beautiful Sarah, on whom the plan peculiarly hinges. It finds an easy ally in Jacob's underhanded cunning and bargaining, extending even into his repellent family life, through the Laban years.

It persists through the Dinah incident and the trail of abominable deceit and blood-spilling, and through the Esau-Edom enmity which becomes endlessly traditional.

It spills and spits its venom out bitterly on Joseph, from being sold as a slave, on through the peculiarly subtle palace temptations, and the long seemingly hopeless imprisonment.

It seems never out of sight, with its slimy

tainting touch, through the seven centuries. But it failed. That's the thing to underscore with bright red, *it failed.*

The New God Line.

Side by side, never out of sight nor touch, the New God Line persists. Through Isaac's doubly supernatural birth overcoming barrenness and age, through the Philistine friction over vital water supplies, and the delayed birth of Jacob the next human link, and the Esau pull-back, it persists.

In spite of Rebekah's horrid unwomanly deceit, and Jacob's quick cowardly fitting in, in spite of Esau's threatened vicious slap-back, it persists. And it wins. It wins in Joseph, and long after in Moses, and at the Red Sea.

And through all God is patiently wooing. He is sleeplessly wooing up to right choice freely given, the true human level.

He lets things move along in the natural groove of human action, with just the slightest touch, here and there, of the more-than-natural sort to insure the plan winning out.

It's a slow process getting that new human line. It's a process of cutting loose, pruning, weeding, cultivating. It is made passingly difficult by the stuff being worked with. It is that rarely fine human stuff, made "in the image." The sovereignty of human choice dominates.

God's wooing is significantly seen in Abram's heart-breaking offering up of his only begotten. It stands out in the gracious ladder-pledge to

stubborn Jacob, and in that later midnight wrestling-clinging match by the Jabbok.

It is clear in the restraint on the people of the land after the sorely provoking Dinah incident, and in the repeated visions to Jacob, and the startlingly sudden reversal in Joseph's affairs.

And it wins out. The wave may recede but the tide pushes in steadily toward flood. And it will win out yet in a glorious full flood-tide. These three strains of influence move unfailingly back and forth, side by side through some two centuries in these few pages.

Through all this there is the ever-present trail of slime that has persisted from Eden's gate. It's a threefold trail, degradation of woman, man's violence to his fellow, and shameless deceit and trickery.

Egypt appears in the story as the trade center of the earth. From every quarter the trading caravans nose ever toward Egypt's marketplaces. Wherever famine may strike in, Egypt is the world's granary.

Egypt is the center of world civilization and culture, of scholarship and literature and art. The deep impact and wide extent of its impress on the world's literature bears impressive tribute to its outstanding position in the ancient world.

It is the autocratic world empire. The ruler is an absolute despot in the extreme meaning. This one fact is sufficient evidence of the domineering prevalence of the spirit of violence in the earth.

That simply means the gathering of the forces of violence into one man's masterful absolute grip. The murdering of the Hebrew male innocents is a black bit of local colouring.

The degradation of woman, with the utter perversion of the distinctive creative power to the utmost degree, is a cursed commonplace. The foul taint of its breath blights everything, everywhere.

The New Racial Leadership.

Now events ripen to a climax of action. The two lines come together. The New God Line touches the Old Racial Line. The meeting place is Egypt. That world-wide famine in its beginning starts things going.

They come together with intense dramatic action. A man of the New God Line rules over the Old Racial Line. The imprisoned slave is suddenly on the throne. Joseph is ruler of Egypt, and of the world.

It all comes about simply, through natural channels, quietly, swiftly, and quite distinctively through God's own direct touch, yet without the use of supernatural means.

The chaste purity of Joseph, his rare wisdom, administrative ability, exquisite tact, and tenderness of heart, coupled with his absolutely autocratic race-wide power, and the practical beneficence of his rule, all combine into a singularly outstanding picture.

Joseph the Jew, of the New God Line, is the foremost man of the race. The hitherto obscure

Jewish people now have tremendous prestige in Egypt and the world.

The situation becomes a tremendous moral plea to the race. God is calling the race back to Himself. Again there's a great restraint on evil. This time it is a restraint of the sheer power of the good and the right. It is a great hour.

Years, generations, pass. Then comes another drastic turn, as intensely dramatic as the other, but exactly reversed. Joseph is gone. His power fades, even as a memory.

Black clouds thicken and threaten this numerous Jewish people, the New God Line. Evil influences swing into control. The Jew day is at the night, and a terribly long night.

And the night is past midnight, blackly dark, unpierced by a single ray. The favorites of yesterday are oppressed slaves to-day.

But every problem contains its own solution. Pressure, sometimes gentle, sometimes vigorous, always unflinchingly steady, brings the solution. This knottiest problem finds its solution. Behind the dim unknown standeth God, within the shadow, keeping sleepless watch above His own.

God's touch, and the sorely tried people give birth to a Moses. Forty years in the world's cultured scholastic center, forty more alone with the sheep and stars and God, and he is ready.

A Hebrew among Hebrews, an Egyptian among Egyptians, a man among men, a leader among leaders, a scholar among scholars, the jurist among jurists, Moses is easily the racial giant.

Then comes the crisis. It is most striking that it centers in acknowledgment of Jehovah the one true God.

He was Joseph's God, eloquently exemplified in his pure life and his wise administration. Egypt had known Him, *and* repudiated Him. There is no blurring over of the real issue.

The crisis is short, sharp, breathless, in its dramatic intensity. At its close the imperial world power of Egypt is utterly broken.

The land is desolate, the stock and food gone, every first-born dead, the emperor himself, the heir-apparent, the whole army, the inner circle of national advisers and leaders, all gone in one fell stroke at the last.

Utter proud hardened defiance of God, this it was that drove them to the bottom of the sea, with a too-late discovery of their fateful foolhardy blunder.

That Old Racial Line, blasphemously defiant of God to the last, lies utterly shattered in its leadership. The New God Line, the Jew people, swing to the front.

Moses is the foremost man of the race. The grape-vine telegraphy has sent the wireless news to the farthest corner of the earth.

It was through judgment on Egypt, the world-power of that day, that deliverance came to the Jews. This is significant. We shall run across it again in the "Future Outlook of the Book."

The Egyptian Crisis becomes a tremendous plea to the race. God is calling again unmistakably. And it is a call back to the old simple Eden ideal of purity and right, *through choice.*

The Canaan Crisis: Racial Surgery

The Nauseated Earth.

Forty years after the break-up of the imperial Egyptian world power came the Canaan surgical event.

It was planned to have come within two years, possibly as a part of the general moral racial strategy. The power of evil would have been doubly broken as God's new nation swung into racial leadership.

But cowardice delayed the plan. That often happens. God is very patient. Everything hinges on human action and choice. Yet God sets wise limits. It's wise to watch God's limits.

It is over six centuries since the terrific Sodom earthquake-fire-storm. That is far enough away to have been quite forgotten.

But it couldn't be forgotten. That ugly scar burned across the Eden-like land, that is at the front door of the race. It stared them in the face.

But they shut their eyes to what they didn't like, and probably laughed it away. It's a common way. The sheer stupidity of stubbornness is beyond belief.

Moral conditions in Canaan are told in plain words. They stand in sharp contrast with natural physical conditions. It was "a good land and a large," "flowing with milk and honey."

No single phrase can pack so much agricultural prosperity into five words. The spies brought back one cluster or bunch of grapes so

big that two men carried it between them. The valley became known as Eshcol, "the cluster."

That was a sample of how God's Eden touch was continued faithfully on soil and climate in spite of moral conditions like Sodom's.

Yet in the midst of such fruitfulness the moral conditions are intolerable. Even the soil of the earth was nauseated. In the graphic language God uses, "the land spewed them out." The very earth couldn't stomach their foul practices.

The foul ulcerous growth was eating into the vitals of the race. Its very life was threatened. It was the same sort of thing earlier that led to the Flood, and then to Sodom.

It is plainly said that the detailed prohibitions of Moses' teachings give an actual gruesome picture of moral conditions both in Egypt and in Canaan.[1]

Two things in particular stand out, devil-worship and degradation of the distinctive creative power. Lust was even established as a religious rite. Could perversion go further!

These conditions are exactly, painfully, like those in Sodom. And Sodom was their near neighbour. They could still smell the Sodom smoke, when they didn't turn their noses the other way. The Sodom scar was always in sight.

They had been warned and pled with long and repeatedly. The Flood—but that was so far away. Then Sodom—but that was so long ago. Well then Egypt, within easy startled memory.

[1] See Leviticus 18, entire chapter; note verses 3, 24, with Deuteronomy 9:5; 12:31.

But time had only intensified, hardened, worsened things clean to the incorrigible stage. This is the moral situation in Canaan as God leads the surgeon-nation on.

God's new nation is headed straight for Canaan as they reach the farther shore of the Red Sea. But there must be some intensive training on the way.

Miriam's ringing song reflects the race-wide significance of the Red Sea disaster-victory. Two months' slow march, with food and water supernaturally provided, and Amalek's vicious opposition defeated, brings them to Horeb the Mount of God.

Then for a year of days they are face-to-face with God. In this is their training for the immediate task, and the life task ahead.

The flaming thundering Mount, the Voice, the teaching, the God-written tablets of stone, Moses' twice-over forty days in the immediate Presence, that never-to-be-forgotten Shining Face, the swift blood-purging of the lustful calf-worship, with the continuous memory of deliverance from Egypt's grinding slavery, all this is packed into that training time, daily, face-to-face with God.

The Surgeon Nation.

Then the new nation is organized about the beautifully tapestried God-Tent. God's own written Word enshrined as its inner heart, spotless purity through sacrificial blood voluntarily offered as its constant atmosphere, with the

open-to-every-eye Presence of God Himself, fathering, protecting, rebuking, forgiving, ever leading, this is the heart, the inner heart, of their national organization and daily life.

The spirit of the march onward is in the swift yet calm daily move. The last two-thirds of Exodus covers only a year. Leviticus packs thirty days' teaching about offerings, food, health, and the like, into sixteen pages scant. The first third of Numbers is getting quite ready for the advance.[1]

Then comes the cowardly whining balking at God's onward word. And then a generation of slow wearisome wandering back and forth.

They are ever criticising and mutinying, their unseen spirit-foe ever at work, the enemy-nations ever on their flank, and God ever forgiving, healing, disciplining, seasoning, with ceaseless patience. That's the last two-thirds of Numbers.

Then comes that never-to-be-forgotten month in the Plains of Moab. Day after day, Moses talks, teaching, repeating, reminding, pleading, warning, making plans. It's a rare bit of intensive training for this new generation on the edge of the new homeland. That's Deuteronomy.

And now comes the painful healing surgical operation on the race in Canaan. That the initiative is really God's becomes clear in the supernatural power unmistakably in action.

God's own touch of power is seen in the dread that seized the Canaanites, in the crossing of the

[1] Numbers 1–10:11.

Jordan waters, and in the taking of Jericho, the fortified gate-city of Canaan.

Jericho made clear the unusual power at work, the non-military method of attack, the falling of the walls at a given signal, and even in the utter destruction meted out.

The awe of God's power must have been deep upon the marching men carrying out God's directions, even as on all others. This gets fresh emphasis in the Ai defeat, revealing that certainly Hebrew valour was not responsible for the sweeping results.

From the opposing coalition of southern kings, nonplussed by royal Gibeon's deceitful surrender, then the defeat of the Jerusalem confederation of kings, then of the northern coalition, things move steadily on till the long list is given of kings and peoples utterly wiped out by the sword.

Whatever moderns may think, the interpretation of the Book is quite clear. The whole thing was done by specific direction of God.

This is certified adequately by the supernatural power clearly in action. It was judgment on these people for their gross sins, a long-delayed judgment.

It was only after long repeated pleadings and warnings. The inner voice of conscience, the peculiarly eloquent outer voice of nature, the winsome voice of the babe, these had come daily to them, as to all.

The Flood, their near Sodom neighbour with that strange unmistakable earth-scar, the Abram-Melchizedek faithful witnessing, and now Egypt

on their own outskirts, certainly the repeated unmistakable warning pleading could not have been plainer.

They had forfeited every claim on the land, and on their own lives by their break with God, and with nature, and with the true human in themselves.

The judgment was the hastening of an inevitable foregone conclusion, by different method. No, not hastening, it is more likely that the natural working out of their conduct had been retarded by God's touch, and judgment held in abeyance hitherto.

It was distinctly a racial measure. This stands out above all else. It was not merely a warning and a plea, but distinctively a racial surgical measure.

Three things were placed together, the break-up of Egypt's political power, the land of Canaan itself purged, and with these a new racial leadership started. This is a rare bit of racial strategy. The old racial ulcerous sore is cut out, new tissue is transplanted, and then an infusion of new blood given.

It stands out most strikingly that as a racial operation the Canaan surgery accomplished its purpose, however distressing the process.

No bit of the earth's soil has so influenced the race as has Canaan's, ever since. From it has gone out to the race the highest moral ideals, the one Book, the world's Saviour, and the Christian Church.

And these have been the preservative salt of the race, and are, even to this hour.

The Jew-Nation Crisis: Death by Racial Contagion

The New Racial Opportunity.

It's a marked hour in the racial story when the Hebrews took possession of the Canaan strip at the east end of the Mediterranean.

The political world power of imperial Egypt was quite broken. The remarkable group of smaller powerful nations that possessed Canaan, and east of the Jordan, had been completely wiped out.

The whole system of idolatrous religions, with their lustful worship, and the whole prevailing moral standard of the race, had received a terrific double blow.

The new Hebrew nation was in possession. They sat astride the racial backbone of the earth. That diagonal strip from the Upper Euphrates to the Upper Nile has dominated the race, and been trodden by the march of diverse nations and civilizations as has no other one strip of earth.

Here the new Hebrew is now in control. Characteristically he stood for the one true God, the one pure standard of morals and of worship, the real brotherhood of man, and the Book embodying all this (about one-fifth of ours, Genesis to Joshua).

That strange but sure, swift, accurate, grapevine wireless had sent the news to the farthest reaches. The race knew. It was the uppermost topic of talk everywhere, naturally.

The God-defying, woman-degrading, violence-breeding, race-wide power of evil, had had another tremendous check. It was the fourth sweeping restraint since the Flood. The Babel scattering, Sodom, the Egypt breakdown, and now the Canaan annihilation, had put, successively, at intervals, a restraint on evil quite beyond calculation.

That spirit and power of self-centered lawless defiance are not changed, but broken for the time. Their resources are cut down. The momentum is checked. The self-extermination inherent in evil gets a severe back-set.

The race, coming on afresh with every new generation, is to have its full chance. That Noah covenant is remembered. God is faithful. Man's opportunity is lengthened out.

The Hebrew Commonwealth.

God's ideals of community life come to the front in the New Hebrew commonwealth. They are a simple pastoral, agricultural people living close to nature.

They are a non-militaristic people, without the glittering pomp and show which are so familiar in royal courts, and in national official establishments.

Their national life centers in little Shiloh, the City of Peace, situated in the geographical heart of the nation, easy of access to all.

Here was that God-Tent, with its rare tapestries, blending beauty of loom and needle and colouring. The nation's life centered in the Tent,

with the sacred Book, and the worship emphasizing both direct touch with God through sacrifice for sin voluntarily offered, and chaste purity of personal life.

The national religious feasts centering in Shiloh welded the whole nation into one. Every man was content in his own inheritance. Here was the fertilizing prolific center of a true culture and civilization nation-wide.

And it succeeded, of course. The plan worked out, certainly. It was God's ideal adapted to human needs and happiness, giving fullest opportunity for moral character.

The thing had a good try-out during the remaining years of Joshua, and all the elders that outlived Joshua. The nation was faithful to God, and the worship, and the Book, and the culture and civilization characteristic of these.

For likely a half century at least the nation lived on God's ideal. And the influence goes out from this strategic bit of the earth, out to the race, stimulating and restraining. Goodness, like dew and sun, makes no noise, but gives health and prevents moral disease.

Then, *then*—the sag. The outgoing winds die down. The outside winds come breathing, blowing, sweeping in. There's never a moral standstill.

And for some four centuries or so it's a wearisome sag and back, slavery and victory, dark and bright, according, simply according as they keep in touch with God, or go defiantly free.

Choice settles everything. That's the story of Judges' twenty chaptered thirteen leaves, of

bad choice and repentance, misery and content, and the race ever in touch watching.

In one of these self-willed independent sags they demand a change. The outside contagion is strong. They wanted to be a military power, with all its show and glitter and strut and royal splendour.

It's a change in outer method, not necessarily in inner morals. And God lets them have their way in this. He works with them the best He can on their preferred level, but there's no change in moral standard.

And wise Samuel, teacher-judge, yields place to self-willed Saul, and he by force to David the warrior, and he in turn to Solomon. And under Solomon again comes a climax of racial significance.

Jew Racial Leadership.

This is the flood-tide of Jewish splendour and glory. Under Solomon the Jew becomes the world power, with an immense yearly tribute by subject nations, and outer unparalleled splendour of dazzling appointments, and a military establishment to match, and a reign of culture and high civilization that caught the world.

It is keenly noted that all this is not up on God's own national ideal, but down on the common world model of outer artificial glory and splendour.

Yet again, it must be still more keenly marked that, with this outer world show, the old moral ideal holds central place.

That is, the nation's life centered in the old God-Horeb ideal, the Temple modeled on the God-Tent, the Book, the sacrificial worship, the moral standard, and God Himself visibly present in fire-cloud at the Temple dedication as at the sacred tent.

So a message was going out to the race, the one God, the one ideal of personal purity, the Book, the teaching of sacrificial offerings.

Then, *then*—the moral break! Personal moral conduct is the acid test of life, personal and racial. Solomon, the world's wisest man, became the race's rankest moral fool.

Jerusalem, center of God's pure worship, became the foul center of idolatrous lustful worship. The best became the worst. Choice can turn an Eden into a Dead Sea.

The break-up of the Jew nation begins here, and slowly, steadily the disintegration persists, through four centuries of ups and downs, till the human fragments are scattered on the Euphrates, and throughout the world.

Now, as the national break-up is slowly nearing the final break, there comes into action a new line of men, Spirit-enlightened teachers, God's messengers. The line persists through the break-up and after.

The outstanding thing to mark just now is that these insist that there is coming, through the Jewish people, a King, God's own sort. And the whole race would come under His blessed reign. This is the dominant note as the Jew nation utterly breaks up.

The Jew nation went to pieces but God's

ideals, entrusted to it, went out to the ends of the earth. The nation died; the ideal survived.

Everywhere the Jew went, with his one Jehovah God, his Book now grown larger, and his insistence on a King and a kingdom coming.

He became the world's trader, wandering everywhere, and holding with peculiar clannish tenacity to his God, his Book, and his coming Messiah-King.

The Jew nation died of a contagious disease. It was a non-intermittent, continuous, complex fever; a peculiarly virulent mixture of lust, deceit, devil-worship and violence. The nation was surrounded by a disease-infected area. The symptoms showed early. The virulent stage was reached in the time of Solomon. Then the slow decline.

Slowly, surely the temperature rose, the vitality lowered, till the national life burned clean out. The obsequies were held in the Euphrates valley.

The Jesus-Rejection Crisis: The Virgin Birth a Racial Necessity

The Lowest Ebb-Tide.

The clock of time never stops its endless tick and chime. That covenanted sun never fails to shine again after each night.

Four to five centuries have ticked and shined along and away. And the Central Man of the race is mingling with his fellow-men. The event of the ages is at hand.

The Old Racial Stock ever remains as the never-absent background. Its spirit is unchanged. The self-willed defiance of Babel, the lust of Sodom, the highly organized violence of Egypt, the added devil-craft of the Canaan nations, these intermingled have gone steadily on, accumulating, intensifying, less in degree through the successive restraints, but never changed in kind or in spirit.

The Spirit-taught Paul, with his keen discernment, and rarely discriminating pen, has given us a highly-coloured, true-to-life picture of the racial situation morally when Christ appeared. It is an ugly picture.

It's a terrible moral arraignment of the race, packed into a column of print, on that opening leaf of the Romans letter.

It is not a thing to be recited, only read, off alone, with awed heart, and with a deep blush of crimson shame for the race to which one belongs.

In its terribly detailed threefold climax one quickly recognizes the broadening slimy trail that traces from Eden's gate on, self-will, defiance of God, degrading lust, violence, deceit, with the horror of the all-too-familiar itemized detail.

It's the situation Paul actually worked in, and against, as he went from one racial horizon to the opposite rim. And no one knew it better by actual contact than Paul, in his tireless witnessing salvage service.

Those wholesome restraints have clearly spent their force. The tide is on the rise on the racial

shore, gathering momentum *and* deadly undertow suction.

Things are at their worst. It's the lowest moral racial ebb ever known. The strategic danger point of the Flood has not been touched, even though moral conditions are as low, at least, and possibly at a yet lower level.

The strategic danger at the Flood time was the coming together of knowledge *and* moral breakdown. The superior knowledge of nature's secrets and forces had come *under the control* of utterly immoral motive and purpose. This was the danger point that would lead straight to racial self-extermination.

The moral breakdown, now, when Christ appears is as bad, possibly worse, but that distinctive knowledge was lacking. When these two come again into full touch that will make a racial crisis of the first magnitude. But that's another story, a later story in this series.

Clearly when the Bethlehem stable cradled that Babe things morally, racially, were at the worst. It lacked only one factor of being the worst racial emergency. And that missing factor was not a moral one.

The scattered Jew people were reorganized as a nation to get ready for the coming of the Messiah-Christ. Contrary to all common precedents, under the resistless subtle touch of our sleepless God, the victor enemy-nation let the exiled Jew go back to his homeland.

The Jew people were renationalized to prepare for the coming of their King. It is striking, and prophetic. Scattered again, they are

to be renationalized again, for the same general purpose, the Coming of the King.

God's sleepless, faithful watch over the exile traitor-Jew is dramatically portrayed in the exquisite, intense Esther story. Ezra and Nehemiah, with Haggai and Zechariah, trace the national stream trickling back into the old channel.

Then there's a gap of silence in the Book. But things are moving out in the world. The center of world empire has swung from Asia to Europe. The axis of action has moved from East to West.

Racial leadership has passed from Shem to Japheth, but with the Ham taint never lost. The center of things has swung from the Euphrates to the muddy, treacherous Tiber. But the racial waters still swirl their noisy troubled way around the Mediterranean shores.

The Virgin Birth a Necessity.

There's a distinctive supernatural touch in the coming of the New Racial Man. This is most significant. God is lavish in nature. He is chary of the supernatural. It swings in only to meet a sore need.

This is the characteristic of the supernatural element in this Book. Its use always tells of a need, an emergency. And the soreness of the emergency is revealed in the extent of the supernatural. This is an invariable principle.

The miracles of the Bible touch two realms, nature, and the human body, the lower material

things, and the higher human life. Broadly, these miracles either affect natural forces and laws, *or* they are creative.

There may be a restraint in nature as in the Elijah drought, or a withdrawal of restraint as in the Egyptian judgments, or an unusual influence exerted as in the quail of the desert, and the draught of fishes.

The supernatural touch on the human body rises to the higher level of creative power. In healings there is often the creating of new tissue and new parts.

In the birth of Isaac the supernatural was creative, overcoming barrenness and the loss of vitality through age. But it was through the natural process of human fertilization.

These miracles are always emergency measures. And the extent to which the supernatural comes into action tells how serious the emergency is.

Now, quite apart from common present-day teaching about the distinctive virgin birth of Jesus, the position of the Book is unmistakably clear.

It is given here as a supernatural event. And the thing to mark keenly just now is this: the conception and birth of Jesus is the highest or greatest act of the supernatural in the story of the Book.

It stands quite by itself in the supernatural power in action. A rather careful intensive analysis of all the recorded miracles makes this unmistakably clear. It was an act of direct creative power within the human laboratory.

This at once classes it as an emergency meas-

ure. And it reveals at once that the race was at its lowest moral ebb. The greatest use of the supernatural reveals the greatest need.

No Isaac-borning will serve here. The thing is clean past that stage. In the race's worst moral crisis the greatest supernatural creative power was called into action.

The process of the virgin birth is clear. It was a fresh creative act, of the highest order, yet within the prescribed human order.

The fact of the virgin birth is stated in the Book with unlaboured simplicity. One deed to a piece of real estate duly recorded is reckoned quite enough in law.

Here is a double record by Matthew and by Luke of the simple fact. The intent of the story is beyond question.

And John's great "*only begotten*" carries the same story. Whether you dig into the English or under the English, the meaning is the same. Jesus was distinctively begotten of the Father in a matter-of-fact way true of no other man.

For a full generation Jesus lived a true full human life, amid commonplace circumstances, in the thick of temptation, and kept sinlessly pure *through His free choice.* He lived the Eden life, and ate of the Tree of Fulness of Life.

The significant thing to mark is that Jesus' birth, His human life, His teachings and acts, His singular death, and His living again after death, these all fit together, and altogether fit in with the exceptional manner of His birth.

Four Racial Things Done.

He came as the Jews' national Messiah. And He was rejected as Messiah, with a sullen cynical silence at first, then aggressively, then murderously.

And He yielded to death, voluntarily. And He said His death was sacrificial in a singular sense. It was a substitute death for other men.

The personal side of His death has greatly gripped the Christian world. The racial meaning has not always been made clear.

It was at the lowest moral point to which the race had gone that He came. Four racial things He did. He raised up anew the Eden ideal of moral character.

He loosened out anew the gracious power of God that men might reach up to and live that ideal. It was not a new ideal, nor a new power. It was only the loosing out that was new.

Through the Holy Spirit's presence in the Church, and through the Church, a most powerful restraint has been put on that rampant power of evil.

And, the logical natural self-executive judgment on sin has been held in abeyance. There's a stay in racial settlement proceedings. Man's day of opportunity has been graciously lengthened out. These are the four tremendous racial things.

Then there's a sequel to this. Some day, we are told, the Holy Spirit will withdraw from the Church, as from the race at the time of the Flood. The restraint upon evil, by the Holy

Spirit, through the Church, will be withdrawn. Then things head up with incredible swiftness to the next crisis. But that's another story, a later story.

Personally everything depends on seeing things as they are, and seeing things in perspective, that is, in relation with other things that go with them.

Truth is not fact merely. It is fact in connection with other facts that go with it. A fact out of connection may lead a man badly astray, and worse.

The president of one of the great railway systems of the world lay in his sick chamber, badly fagged by the stress of his labours. It was his last sickness.

He was a giant in his grasp of business affairs, and in his undertakings. He was well known personally in Wall Street, Lombard Street and the French Bourse, the three financial centers of the world.

And everywhere he was known for uprightness of character, and for the shrewdness of his business judgment. His word on investments always passed at face value without question.

A clergyman, who had been a sort of volunteer chaplain to the employees of his railroad system, called and was received in the sick chamber.

They talked quietly. Just two days before, the dying man said, he had accepted Christ as his personal Saviour, and so was ready when the summons might come.

Then he broke a few moments' silence by saying this: "I find I have given my strength to the secondary things." Not wrong things; secondary things. It was the calm judgment of a man whose judgment was accepted in the world's great finance centers.

Happily he got his perspective straightened out at the last. If one might get his perspective straight while in his strength, to live by; second things in second place, third things third, some things clean out; first things, aye, the Jesus-things in first place.

If one might let the Outlook of the Book, and its perspective, grip and actually control.

3. The Forward Outlook: A Future Crisis Predicted

The Crisis Knot of the Old Testament.

He's reckoned a foolhardy man, not well balanced in brain or well seasoned in judgment, who assumes to foretell the future.

A man may have a seasoned judgment as to what is likely to occur under given circumstances. It is based on facts, carefully gathered, most cautiously weighed, and upon the probabilities growing out of the facts.

The personal element is the chief factor, the personal judgment of some thoughtful well-advised man. And he is always most cautious in stating his judgment.

This is the farthest the shrewd leader will go.

And the whole world of business is built up on just this.

The numerous business failures tell the misses and slips, where men slipped in their judgment as to how things would turn out on the morrow; not always so, but pretty much.

This touches one of the most singular features of this singular Book. It actually, deliberately, foretells the unknown future. It tells what will happen on the unknown morrow. And it does it with a positiveness that makes the thoughtful, reverent man stare and gasp.

It is reckoned the most modest of books, and the most rarely poised in its statements and judgment. Yet here is this strange exceptional phase.

The explanation, of course, is clear, and goes at once to the very roots of the matter. It's the Holy Spirit who tells these men who write.

He knows the future. It is not to Him a matter of wise judgment as to what is likely to occur. It is knowledge, impossible to man, knowledge of the future. The knowledge is imparted to these men who talk and write.

And so it is given to us men, graciously given, in this Book, that we may understand, and be guided, and controlled, by these forecastings of coming unknown events.

The intensely significant thing to mark just now is this: the Book plainly says there is a crisis coming in the affairs of the race. It will be race-wide. It will affect every part of the earth.

It will be the worst in intensity, in its tre-

mendous upsetting of all organized life, in its various phases, that the race and the earth have ever experienced.

It will be both a moral and a material crisis. It will be the natural logical outcome of the moral conditions common in all the world.

Things are simply allowed to come up to a head. God doesn't do anything so far as the crisis itself, its coming, is concerned.

That's the point. He does nothing. At the time He does nothing, immediately. At present He is doing something. He is restraining that strange system of evil at work among us. Then, *then* He simply withdraws restraint. And it seems pretty clear that it is only a partial withdrawal.

Left to itself, the moral world-pot boils, and boils over. That makes the crisis. That is the crisis. This is the outlook of the Book on this item.

The material side of the crisis will be the thing men will think of most. That hits them. It hits them hard. It hits them where they live, in their personal lives, their homes, their holdings of real estate, bank deposits, bonds, stocks, and so on.

Yet the terror of the thing is seen most in this: they'll actually forget about their precious property. And they go to falling on their knees and praying.

But it's a queer prayer. And it's a queer lot who do the praying. Kings and statesmen, generals and financiers, captains of industry and

the like, the leaders of modern life, these make up the prayer-meeting.

And they're praying to rocks and mountains to fall upon them and hide their guilty selves from the blazing purity of the Man of the Scarred Face who is now in action righting the wrongs of earth.[1]

It is most significant to find that this is the one dominating subject of these parts of the Book called prophetic.

They are distinctively *the crisis books* of the Bible. These prophets are characteristically preachers of a coming crisis. No wonder they weren't popular.

They tell, too, of a wondrous New Order of Things, a new moral order, coming on this same earth, with our same race of men. This is in the story. It is very positive and distinct and unmistakable.

Yet in proportion of space this new order really gets second place. The one outstanding place of emphasis in this prophetic group of books is given to the coming crisis.

The particular emphasis swings, now to this feature, now that; here it's the Jew side, there the racial; sometimes the material shake-up, sometimes the moral. But always it's the one main thing being talked about, the coming crisis.

We want to turn to this group of prophetic books for a little. The important thing is to get a simple, clear statement of just what is being said.

[1] Revelation 6: 15–17 with Isaiah 2: 19–21.

Our English Bible is a remarkable bit of translation. It stands out singularly accurate in all its great essential teachings.

But simple paraphrases, at times, into present-day homely common English, of the thought underneath, is a decided help in understanding just what is said.

It seems hardly worth while to say that, having gotten into clear plain English just what it said, the essential thing is to take the language at its simple first-flush surface meaning. And yet it is necessary to say just that, and then to emphasize it.

Some of our scholarly friends have built up a varied scheme of interpretation of the prophetic pages. It is sometimes rather bewildering to us common folk.

Each scholarly group explains the language in the way suited to the preconceived theory into which the teaching is made to fit. They don't agree among themselves, except in agreeing to ignore that simple first-flush surface meaning of the language.

And yet, to the common man, the practical thing seems to be to get that first meaning, as given by speaker to listeners, and find out where it leads. And this is simply what I have tried to do here.

The striking thing is that this simple first meaning fits in with the whole run of the Book. It fits in remarkably with the prophetic book of the New, the Revelation, and with our Lord Jesus' own words.

There are four groups of these prophetic books.

Before the national break-up, Amos, Hosea, Isaiah and Micah give their messages, with Habakkuk, Zephaniah, and Joel, later, nearer the break-up.

During the actual break-up and then the exile, Jeremiah teaches in the homeland, Ezekiel and Daniel among the exiles.

When the ragged, scraggly minority of exiles return they are stirred and helped and taught by Haggai, Zechariah and Malachi. The second part of Isaiah[1] really fits in here. This division in no way affects the full inspiration by the Holy Spirit of this second part.

There's a small group of messages to foreign nations, Jonah to Nineveh preparing the way for the exiles later, Nahum in the thick of the Nineveh exile, and Obadiah to Edom, the bitter traditional enemy of the Jews both past and future.

Now, in brief, the distinctive teaching of these books may be gathered up in this way. There's a glorious New Order of Things coming to the earth, extending to all the race.

It is called the Kingdom, under the sway of the King coming. Just before this comes the crisis. Two words stand out, crisis, kingdom.

The crisis itself consists of a climax of judgment on the Jew (the climax of a long *process* of judgment), then a visitation of judgment on the earth, the race. And, *through this,* the Jew, utterly changed within, becomes the leading nation of the race in the New Order of Things following.

[1] Chapters 40 to 66.

I want to turn to just one of these passages. It is typical of all, with the variations noted.

It is the group of messages, running through about a year's time, in Isaiah Seven-to-Twelve. They are tied together both by thought, and in the language used.

There is coming a crisis of judgment on the Jew.[1] This could be supposed to refer to past Jewish history but for the striking events distinctly coupled with it.

There's a new bright day for the Jew nation, with great victory over their enemies, through a great King coming, of the David line. His is distinctively a rule of peace and of justice, and without any limit of time or of power.[2] These events are all grouped together.

This judgment on the Jew is followed by judgment on the Jew's enemies.[3] Again this could be thought of as past but it is directly connected with a restoration of the Jew (utterly changed in spirit) *and* with a decisive visitation of judgment on the whole earth.[4]

And the knot on the end of this string of paragraphs is a glowing picture of Jewish restoration *and* of the New Order on the earth.[5]

A great King, of the lineage of David, rarely qualified through the unusual presence of the Holy Spirit, reigns over the Jew, and over all the earth, with absolute justice to all, oppressed and oppressor alike.

[1] Chapters 7 and 8. [2] Chapter 9: 1–7.
[3] Chapter 10, note verse 12 and on.
[4] 10: 23–27. [5] Chapters 11 and 12.

It's a new kind of rule. He slays the wicked, but with the breath of His mouth.[1] There's a radical change in the lower animal creation, an utter absence of violence.[2]

The Jew becomes the rallying center of all the nations of the earth, coming voluntarily.[3] And there is a remarkable gathering of the scattered Jew from all over the earth.[4]

This series of messages is fairly typical of the whole of these prophetic books.

One outstanding item quickly catches one's eye to-day. There is to be an earthquake, one terrific earthquake in connection with the crisis, earth-wide, but centering in Palestine. There's a long list of these earthquake passages.[5]

I have already gone over all these prophetic messages in full detail, omitting none, in the "Quiet Talks on the Deeper Meaning of the War."

This one instance, now, gives at a quick glance the tremendous sweep of all these. It is noted that two things stand out like peaks in a mountain range, a crisis followed by the kingdom.

The Crisis Knot of the New Testament.

Turn now for a moment to the New Testament. There is the one book here commonly classed as prophetic, in the predictive sense.

It is John's Revelation. It is startling to find that it is peculiarly a crisis book, the crisis book, pointing to the one coming crisis.

[1] 11:1–5. [2] 11:6–9. [3] 11:10. [4] 11:11–16.
[5] Note Isaiah 24:19–20; Ezekiel 38:19–20.

The kingdom time is spoken of in fewest words toward the close. The crisis is the one absorbing thing packed into its breathless pages.

I have tried to go into it rather carefully in detail in "Quiet Talks on the Crowned Christ of the Revelation." Just now its one throbbing connected message must be pointed out.

It is concerned wholly with a coming crisis. And this crisis is looked at from seven different points of view.

Three things stand sharply out, the coming kingdom, the crisis that occurs just before, and the coming of Christ. The purpose of His coming is to clear up the crisis, and start the kingdom going.

One quickly notes how this tallies with the prophetic books of the Old Testament. The crisis is absolutely earth-wide. It involves the organized life of the whole race. Nothing escapes. It is intensely terrific to the last degree.

And it is striking to note that an earthquake, one terrific earthquake is a prominent feature at the very close of the crisis. The earthquake is the worst ever known, earth-wide, and centering at the east end of the Mediterranean.[1]

Jesus' Teaching.

And now, turn, for a moment, to the words of our Lord Jesus. Within a week of the tragic end, He had a talk with four of His disciples on Olivet, looking out west on Jerusalem, over the ravine.

[1] Note Revelation 6: 12–17; 16: 18–21.

That Olivet talk is preserved for us in much detail in Matthew Twenty-four–Twenty-five, Mark Thirteen, and Luke Twenty-one with certain fore-bits added by Luke.[1]

Here again three distinct items stand out, the crisis, the kingdom, and the coming of Christ to clear the crisis and start the kingdom.

But almost the whole talk is devoted to the crisis. It is striking how the three groups of teachings, the prophetic books, the Revelation, and Christ's teachings here, agree.

Clearly the utmost is done in the Book to give emphasis to this crisis teaching. Crisis is the very warp of the Book's fabric, as already noted.

And this one coming crisis is given peculiar emphasis in the structure of the Book. In the Old Testament it is given the climax position. It is the knot on the end of the thread, quickly catching fingers and eye.

As the Old Testament comes to its close this is the outstanding thing. It has the peculiar emphasis of position.

As you close the Book, if you're reading it straight along, your thought is on a crisis, the crisis, the one crisis.

This is as true of the New Testament. The crisis book holds the climax. The Book's last word, ringing out as clear as the loud tones of a vibrant bell in this, a crisis, the crisis, the one crisis.

And one notes with a hush in his breath how

[1] Luke 12:1–12, 35–53; 17:20–37.

our Lord Jesus characterizes that coming crisis. He ties it up with the two most drastic crises of the past, the Flood and Sodom.

The first was actually the most drastic crisis the race and the earth have known. Sodom touched the last degree of the drastic for those directly concerned. And it has left its singular deep scar in the earth's crust, staring every passer-by in the face.

Our Lord says, in so many plain words, that this coming crisis is the worst the earth has ever known, or ever will.

Listen, "For those days shall be tribulation such as there hath not been the like from the creation which God hath created until now, and never shall be."[1]

That would include the Flood crisis. It is different from that, and yet actually, in what men will go through, in certain particulars, it is worse.

Indeed our Lord plainly says that it is so bad that He will arbitrarily, mercifully, use His power to cut it short.

Whatever the modern man may think of all this, however unlikely it may seem, still it clearly is the Outlook of the Book.

There is a coming crisis plainly predicted.

[1] Mark 13:19. See Matthew 24:21; Ezekiel 5:9; Daniel 12:1.

II

THE PRESENT OUTLOOK OF THE WORLD: A CRISIS RIPENING

1. The Immediate Outlook

Europe the Hub of the Racial Wheel.

There is a crisis now ripening to the breaking point, a world crisis. It centers in Europe and at the Mediterranean, but its taut connecting lines run out into all the earth, Asia, Africa and the Americas.

This is the reluctant mature judgment of men in intimate touch, personally and officially, with the world's undercurrents, who yet are doing their utmost to avert the crisis.

This sort of talk is the painful commonplace in informed circles. It is only the uninformed and undiscerning that are unconcerned.

It's the proper thing, of course, to close any review of world conditions, whether in speech or print, with a bright, cheering note. And surely the earnest man prays and works, early and late, that things may turn out as desired.

The trouble is with the facts in the case. They stare you in the face at every turn. The orator and the writer may paste a rose leaf on at the end of his effort. Wise optimism surely does strengthen.

But the same thing is to get the actual facts,

get all the facts, group them, weigh them, and so get their meaning.

This is what the financial expert does whom the court appoints over some bankrupt concern. He tears off all rose leaves and goes at the inky-black facts.

So here one wants simply to unbare the facts and see whither they point. A fact is a stubborn thing. It's the only real thing.

One fact can sometimes knock out a basketful of speeches and resolutions and desires and theories and summaries. One blow, and they are all in the discard.

One should be a glutton for facts. He should get them anywhere they can be gotten. Be sure they are facts. Rigorously, mercilessly, separate them from all interpretations as to their meaning.

Get, separate, weigh, group, and be governed by them, utterly regardless of one's own personal feelings. It's a stiff job. Yet it is the only sane thing to do.

The follower of our Lord Jesus, because he is a Christian, and a man, and a citizen, should seek to understand the world outlook.

His Saviour was a world man, and is. He talked about such things, and insisted that His follower should be intelligent regarding them.

One might well have less of something else that he may have more of a clear simple understanding of the present world movement. For thoughtful men are agreed that the present is a grave, critical time.

It should be keenly noted that there can be

no clear, poised understanding of the present world situation without some spirit discernment.

One's spirit eyes must be opened and cleared and trained to see, and to see accurately. There needs to be an accurate appraisal of things down here as they are seen in the upper spirit world.

Yet there cannot be accurate understanding in one's inner spirit without obedience in life to our Lord's leading. This goes to the roots. Obedience is the eye of the spirit. Failure to obey dims and dulls and blinds the understanding.

And there can be no true full obedience in life without accepting the responsibility involved. And certainly there is no getting under the responsibilities involved in obedience without real personal sacrifice. And sacrifice always means cutting pain in one's personal life.

And so the path narrows, and is thorny, up to the high hilltops above the fog, where things are seen clearly, and seen in correct perspective.

One is tempted at every turn to take the easier way, and shirk the difficult. No wonder the lowlands are so crowded, and the hilltop population so scant. The climbing is so steep. There's plenty of room at the top, and it's lonely when you get there.

Now, in this talk, I want to try to gather out the clear facts in the present world situation. And then I want to try to group them clearly and simply, that so one may get something of a comprehensive, practical understanding of things as they really are.

And we naturally turn at once to Europe and

the Mediterranean. Europe is the hub of the racial wheel. The spokes run out to the end of the earth. The rim skirts the farthest horizon.

The hub controls both spokes and rim. And the rim and spokes affect the hub. The interaction is constant. And to-day the whole race is in touch, close, restless, intimate touch, as never before.

The Mediterranean is peculiarly a European sea. It touches and drains partly three continents. But it is controlled by Europe, and has been since world supremacy swung to Greece centuries ago.

There are six continents geographically, but only three racially, Europe and Asia and Africa. The others, the two Americas and Australia, are racial and national extensions of just one continent, Europe, with thin strains of Asia and Africa.

The Mediterranean Sea is well named. It is the sea "in the midst of the land or earth." The Romans so named it, meaning that it was the middle of their earth.

The Mediterranean basin drains and dominates parts of three continents. It dominates Europe most of the three. Its drainage basin includes the Black Sea and the blue Danube.

And Europe dominates the Mediterranean. Practically all written history swirls within a few hundred miles of its rugged indented shore. And so it is the logical thing in a world survey to start at Europe and the Mediterranean.

The most striking thing to note at first flush is that all Europe is talking of an impending

ripening crisis. It is the commonest topic in speech and printed page.

And this, too, in spite of a deliberate attempt to avoid it. People are naturally weary of war talk and of crisis talk. Yet the thing won't down.

The men in position to know the inside of things, statesmen, financiers, military and naval experts, diplomats, and the like, these are the most gravely concerned. They talk of the coming crisis, even while doing their best to avert it.

All these endless diplomatic notes, and conferences about security pacts, and Rhineland compacts, at Geneva and Paris and London and elsewhere, are simply the desperately earnest efforts to prevent the crisis which is plainly threatening.

More than seven years of these discussions we've had now, and the thing is still unsettled. Now it is more hopeful, and now darker, but never settled.

Under all these faithful, tireless attempts the inner, reluctant, unwelcome conviction deepens, and then deepens more, that things are working up resistlessly to a climax that will prove a crisis, a clash and a crash.

Such a crisis would be a logical topping-up of the movement of recent years. Within fifteen years revolutionary crises have broken down governmental systems, hoary with years, China, Russia, Germany, Austria-Hungary, Turkey, involving over a third of the world's population. The World War itself was the coming to a head, thus far, of the racial crisis movement.

The Surface Facts.

Let us now take a look at the surface facts as they appear to every one watching them.

The key to the whole situation on its face is in the fact that Germany has not fulfilled the obligation she technically assumed in signing the Versailles Treaty. Germany is the dominant factor.

The chief item is the war indemnity or reparations, to be paid by Germany, to the Allied Nations. It is notorious that these have not been paid, except in very small part, proportionately.

France went into the Ruhr to force payment. And is out again, with the reparations payments still largely unpaid.

The Dawes plan is, of course, an effort to get the reparations paid. If the reparations had been paid as agreed it would have been a comparatively easy thing to clear up the huge inter-allied debts.

France insists that Germany is not acting in good faith in the cutting down of her army system as provided by the Versailles Treaty. She still fears an attack by Germany on her Rhine border. And so France insists on some arrangement of security against such attack.

These are the topics of the constant discussion in notes and conferences, reparations, security, and inter-allied debts.

The Dawes plan is a well-matured, well-organized effort to help Germany pay her huge reparations bill. The first year of its operation seems satisfactory on the surface. Germany has paid

certain large sums, largely out of the big foreign loan.

It has put Germany on her feet. This is an outstanding notable fact. Her currency is now stabilized, and her budget balanced, two gigantic achievements. She is stronger economically, financially, than at any time since before the Armistice.

It is startling, however, to note the comments by the experts. They point out that a disproportionate amount of the Dawes revenue has been turned into the several German state treasuries, that is, credited to Germany but kept at home.

These experts express their judgment that the real acid test of the workability of the Dawes plan in producing results desired by the Allies is yet to come. They further express their mature judgment that within three years it will no longer be workable in extracting money from Germany.

It is surely significant that Germany should have accepted the Dawes plan, and accepted it so promptly, with the usual wordy dickering. That plan calls for the annual payment by Germany of huge sums, for an indefinite number of years, with no total specified.

Yet this is exactly the thing at which Germany has balked most stubbornly and successfully for these years. On the surface accepting the Dawes plan is a radical face-about by Germany.

Yet no one seems to have heard of Germany having gone to the mourner's bench and been

converted. Certainly thus far the Dawes plan has worked to her decided advantage.

With a stabilized currency and a balanced governmental budget, she is stronger, more securely on her feet, heel and toe, than since her planned bankruptcy.

Certainly no one can criticize the astuteness of the German controlling group in regard to this Dawes plan, from the German standpoint.

She seems to be a past-master at the game being played. She seems to be extracting the milk out of the cocoanut, and most of the meat, too. The brown empty shell may prove an interesting, hopeless study by the Allies later.

It is a striking fact that the American governmental position on European debts is not fully representative. Many thoughtful, leading Americans think deeply that dollars cannot be put in the scales against precious human blood.

For three years British and French and Belgian blood was spilt before America joined in. Yet it is quite clear that they were fighting our fight as well as their own.

There certainly could be some wise way devised for clearing these debts without encouraging militarism, or violating good business principles.

This is the first item in our quick survey of the surface facts, the reparations-security-inter-allied-debts-Dawes-plan tangle.

The situation in England is simple. Heavily taxed at home, her remarkable world leadership stands out indisputably. She is dependent on the outside world for food and trade. She is

willing to shut her eyes to certain German ambitions, and hope for the best, if meanwhile she can increase her markets and solve her labour troubles.

The labour ministry is out of power, but the labour people have the strangle-hold on the government and the national situation.

The English leaders have joined in a security compact covering the Rhine. But there they stop. That means a tacit understanding that, so far as England is concerned, Germany is free to clean things up to suit herself on her eastern Polish front, if she can, and when she gets ready.

France is self-sufficient for food and trade. She has been unwilling to tax her frugal population to pay her debts when so much is owing her by Germany.

She is fully alive to Germany's behind-the-scenes conditions, military and industrial and economic. She thinks she knows well Germany's insatiable world ambitions, and settled policy of revenge.

France is fevered likewise with her own ambitions for European leadership at Germany's expense, and for huge colonial expansion in Africa.

Then there are the constant smaller wars and political upsets that have been common since the Armistice. At the moment the Morocco and Syrian wars that France has on her hands.

Back of these, like a yesterday, lie the Italy-Greece, the Bulgarian, the Egypt upsets, the Greece-Bulgarian flare-up, with the Mosul oil territory dispute never settled.

Certain danger spots stick out. Poland, the Danzig Corridor, and the strongly anti-German new nations in the Balkan strip. This looks like the most immediate danger zone of Europe, as of old.

Smoldering fires may break into flame here any time with a bit of a wind rising. These new nations are all heavily financed by French gold, and are under French tutelage.

The persistent attempts at peace stand sharply out, the League of Nations, the World Court, and the constant conferences by the statesmen in office to get things finally settled.

The League of Nations is surely a most commendable conception. But nobody over there seems to take it seriously. It has proven an admirable sort of debating clearing-house of ideas. And some greatly needed reforms have been agreed upon.

But when a real crisis comes it is severely ignored. Italy makes her own settlements with Greece, and England with Egypt, and France in Syria and Morocco.

The World Court has been functioning some few years, with forty-odd member nations, and has handed down some valuable decisions, and been appealed to for advice.

In the Orient the China upset absorbs attention. Internal revolution, rival political ambitions, industrial rioting to righten things that are clearly bad wrongs, this sort of thing has the whole nation seriously upset.

The thing that seems most serious of all is the general military situation. The experts seem

quite agreed that Europe is even more of an armed camp than in the spring of 1914.

Let us suppose for the moment that Germany's armament is only as allowed by the Versailles Treaty, and reckon huge Russia likewise out of the count.

It yet remains true that the size of the various armies, their equipment, their condition of training for war, is distinctly beyond the pre-war days.

Add to this the sort of armament now in comparison with then. The mechanical guns, the chemical laboratories, and the aircraft, the new fund of experience, and the new army of experts, all these make a wholly new situation, increasing incalculably the war equipment.

The military budgets of the various nations are difficult of comparison. The changed value of money, the varying methods of calculation and the like, make exact comparison practically impossible.

But reckoning all these it is yet quite clear beyond question that immeasurably greater sums are being tied up and expended for war preparation than a dozen years ago.

The present general military-naval-air-chemical situation is distinctly the most serious menace to the peace of the world. And there it is. The facts are plain.

No amount of earnest talk about outlawing war, and so on, can change the facts as they stand just now.

Roughly, this is the surface look of things in a quick glance. And it surely is serious enough.

But, dig in a bit under the surface and the whole outlook changes, and changes for the worse.

The Under-the-Surface Facts.

The real situation, of course, is here under the surface. It is this that must be gotten as accurately and as cautiously as possible. The future lies under the surface.

Of course, in speaking of these various countries in review, one is speaking of the leaders. The leaders control the governments and their policies.

I have friends, and dear friends, in most of these countries. The people of all lands are like sheep, characteristically, with fine exceptions. They follow the leaders as the sheep the bellwether.

In a review of this sort the personal element is held strictly in abeyance. One tries to see things as they are, dominantly, even though it is a painful task. So only can one understand world conditions intelligently.

We look first at Germany. It is noted that it is the German policy and action in regard to reparations that is the core of the whole present situation. And so it is the natural thing to find out what one can about the actual situation in Germany.

The under-the-surface situation in Germany is one most difficult to get at, and yet of course it is the one of most significance.

It is the only thing that tells the story in any

really dependable way. It is really the only one worth considering seriously. For it controls, actually controls, both the present and the future.

And here certain facts stand out quite clearly at once. The Armistice and the Versailles Treaty were regarded as merely a truce by the German's high leaders, and are still so regarded. They were agreed to as giving a desperately needed opportunity for a general re-alignment of all the forces.

On the other hand the Allies reckoned it a decisive victory for them when Germany sued for peace, and accepted the conditions laid down. This radical difference of outlook is the first thing to note.

It is a significant fact that high financiers of German origin and German connection have had incalculable influence in the inner governmental circles of the Allies, and still have. Their positive subtle influence on Allied policy has been incalculably great.

The political situation in Germany is of intense interest. It is a republic in name, and in outer form, though the word "Reich," empire, has never been dropped. Actually it is still a monarchy under the thin veneering of a republic.

The roots of the monarchy are in the titled aristocracy, and in the attitude of the middle and lower classes toward the aristocracy.

Barring a few of the higher titles, the position of the aristocracy remains substantially as before the war. In land-holdings, castles, personal appointments and manner of life, in income, and

deep-seated deference by the lower classes, the situation is essentially unchanged.

Further, the personnel of the courts, from lowest to highest, is favourable to the monarchy. The monarchy and monarchists are favoured in all cases. The governmental machinery, from highest down through all grades, is manned by those favourable to the monarchy.

In fact, the monarchy is still functioning under the thin veneering of a republic. Whenever the necessary stage is reached it will be simply a matter of discarding the present outer phraseology, and the monarchy is again in full swing in the open. Whatever particular person may fill the top-notch is a detail, to be cared for at the time.

The union of Austria with Germany, forbidden by treaty, is being practically worked out in full detail. The judicial system, the educational, the banking and the postal systems of Austria are being coördinated with those in operation in Germany. This is being done under the direction of Austria's leading men in these various phases.

Technically the union of the two nations is forbidden, and does not exist. Practically the working union is rapidly whipping into actual operation.

Union with Austria, fully worked out, would make eighty to eighty-five million Germans acknowledging loyalty to the central German government, and to the German monarchy.

The military situation is so simple as to be quickly grasped. The army allotted by the Ver-

sailles Treaty has been made an army of officers. The drilling of all sorts of volunteer units goes on everywhere endlessly.

There's an immense invisible army ready to fall into line for action almost over night. Numberless factories can be turned as quickly into munition works.

Chemical research and production go on under high pressure. And the air-service, now commercial, quickly transformed into war shape, is not excelled if equalled by any national unit of Europe. And chief dependence in future action is placed on these two working together, air and chemicals.

It is most significant that the war ministry has remained unchanged through the frequent cabinet changes. Its policy has been steadily and constantly working out since before the Versailles signatures. It bears all the characteristic marks of German thoroughness.

It is a commonplace that agreements, signatures, treaties, and so on, become instantly inoperative when the war god springs into action.

Regarding material prosperity, without doubt the staged bankruptcy, and the absurd riot of government-printed paper marks, impoverished many of certain classes.

It has certainly greatly increased the wealth of many others. The Junkers or country aristocracy paid off their mortgages. The industrialists gained enormously, working as they did in closest coöperation with the government. And many others were made rich and richer.

The steadily growing prosperity of the country

is reflected in the recent remarkable activity in the art market. Large sums have changed hands in the lavish purchase and sale of rare paintings and other treasures of art. There could be no more marked index of a country's prosperity.

Germany has had, and has, no unemployment problem. Their factory chimneys blacken the skies day and night. Germany is stronger today than at any time since 1918. Thanks to the Dawes plan her budget is balanced and the currency stabilized.

Germany is clearly getting ready for the war which will put her back, and put her up, on top. Her dependence next time will not be so much on big guns, as on air-service and poison-gas. She is busy shaping up a coalition which she believes unconquerable, a European-Asiatic coalition.

And now Germany is getting bolder. Things seem to be working her way. The return of the Crown Prince was startlingly bold.

And the placing of Hindenburg at the head of the empire is still more bold. No one man so typifies in his person the old monarchical, military order as he.

He is proving as astute a diplomat as he was a ruthless militarist. Pretty plainly, things are heading up for the next move.

Use of Radicalism.

Germany's daring use of extreme radicalism to break down enemy countries is a fascinating and startling story. It began back during the

war in the bringing of the exiled Lenine from Switzerland, and letting him loose in Russia, liberally supplied with German gold.

The Russian revolution followed. Russia was quickly swung from the side of the Allies. She has been under the absolute control of Germany ever since, behind the scenes.

Extreme radicalism has had its high headquarters placed in Moscow. Its sub-headquarters are in every capital of the world. It is abundantly financed.

Its one objective is to break down the proper conventional order of life, and upset government leadership and control in all enemy countries.

It is quite clear that German brains and leadership and gold are back of it all, most carefully hidden behind the scenes.

They run the chance of things at home in Germany being disturbed some. That is unavoidable. It is being constantly offset as far as possible by well-planned efforts.

It is striking to note that the radicalism breaks out in spots. Now, it is an attack on England in Egypt, and now against France in Syria and in Morocco. It is notorious that the Riffian forces in Morocco are so largely trained and armed and led by German officers.

The upset in China can be traced to this source, under Russian covering, and in collusion with Japan.

The whole Indian Empire, with its adjacent countries under British rule, has been carefully and thoroughly honeycombed with this extreme

radicalism, ever since the break-out of the Russian revolution, and the work still continues.

The sorely serious labour troubles in Great Britain all trace to this same source. Labour is being cunningly exploited by radical leaders. It is an easy field to work. Strikes, syndicalism, the terror of a general strike, all these and the like, reveal one parentage.

Radicalism seems to have a strangle-hold in Britain, offset only by the fine traditional conservative common sense of the people generally. And the radical activities in the Americas are quite familiar.

All this extreme radical propaganda, socialistic, communistic, nihilistic, thoroughly organized, abundantly financed, cunning, bold, aggressive, traces back, in time, to Germany's unloosing Lenine from his Swiss exile into Russia. It still traces back to the astute German behind-the-scenes group, sleeplessly watching, fostering, financing, controlling.

Germany's secret alliances extend from Europe through Russia into the heart of Asia. Her scheme of interpenetration of other nations, so successfully pursued throughout Europe before the war, is in full swing again. It includes the war-time enemy countries. It is especially directed toward nations that may be swung her way next time.

Italy is an old-time practised hand in politics. In the World War, notwithstanding her agreement with Germany and Austria, she threw her chances in with the Allies in the chance of getting back the Italian soil that had been ac-

quired by Austria. It is significant to note that she chose the winning side then.

In the coming trial of strength she will shrewdly estimate the chances, and go in where the winnings are apt to be.

The Orient.

The Oriental situation, and its intimate connection with Europe, become of intense interest. The connecting lines run straight from Europe to Asia.

Under the surface, Japan is the aggressive dominating power of the Orient, and has a close working understanding with Germany. The secret German-Japan understanding dominates the situation.

Germany is the prime mover. Japan willingly plays a strong second because that promises her a free hand to carry out her own high ambitions in the whole Orient.

Japan is surely an apt scholar. She went to school to European diplomacy and militarism and navalism. She has shown rare skill in matching her teachers, and even outdoing them.

While working heartily with Germany so far as concerned their mutual interests, Japan has her own distinct ambitions. Her passionate consuming ambition is to dominate the Orient.

The key to the present troublous upset in China is here in Japan's ambition. That ambition is plainly revealed in the famous, infamous, demands on China, made during the

war, when China was helpless with her European friends tied up tight fighting at home.

The present China situation can be put into a tightly packed nutshell. In the early years European nations wanted the huge China trade.

The trade concessions were forced on China at the mouth of European guns. Extra-territoriality was a part of the gun-forced concessions. It gave the Europeans freedom and guaranties while they were building up their huge trade.

Japan wants that immensely profitable trade. She would dexterously use China to get the chestnuts out of the fire without burning her own fingers.

All this internal trouble in China is stirred up under the surface by Japan. The inter-provincial wars, the North against the South, the industrial rioting against the evil conditions built up by European trade;

All this reveals astute Japan at work. Her one purpose is to clean out all foreigners, European and American alike, and have China for herself.

Japan's logic as an astute gambler is noteworthy. In the World War she deliberately decided to run her chances against Germany and with the Allies.

It was purely a matter of getting in on the winning side; nothing more. That was her estimate of the situation then. The result proved what a shrewd estimate it was.

Now she is at the gaming table again. As shrewd as before, with a bit of added experience, she is risking her all on the chances.

And this time she is siding with Germany. That's her judgment on the outcome. She won before. Of course she expects to win again. She puts her chances on what she believes the winning side.

The startling fact to note in this under-the-surface survey is this: Germany actually holds the key to the whole situation. And she holds it with a masterful aggressive grip.

Germany is getting ready for the next move. She has been getting ready ever since the Armistice stopped the guns. And her recent boldness suggests that things are working to her satisfaction, and up to the desired goal.

But the center of attack next time will not be France directly. And not by a frontal attack on the Rhine-Ruhr country. That was left out of the reckoning long ago.

Their Locarno signatures disturb none of the previously made plans. They're chiefly valuable for smoke-screen purposes, and for the barely possible lowering of French fighting totals.

The starting point may be on her eastern frontier, Poland, or the Danzig Corridor, under Russian covering. But that would be the entering edge of the wedge only.

The "Spirit of Locarno" is pretty apt to prove a disembodied spirit, vanishing into thin air, when touched by the cold facts of reality lurking in the shadows.

Such, briefly, and compactly, and thoughtfully, is the present world outlook politically as revealed by conditions just under the surface.

2. The Broader Outlook

The Breakdown in the Church and in Christianity

Moral Conditions the Key.

And now, we want to step back a little from the immediate situation, and get the broader outlook. Things as seen at the moment are the result of a broader, deeper, longer movement.

Things as they are seen are explained by something deeper in, unseen. The moral is always the key to the material.

Back of every material disaster or upset there is a moral cause. And in turn the moral is the solution of every sore problem of life.

And by moral here is meant that sense of right in a man which should control his personal conduct. Or it may be ignored, or pushed back, or slurred over, in his actual conduct.

The one uppermost, undermost law of life is the sense of moral right. That sense of right is in every man of the race without exception.

It is ingrained into the very fibre of his being. Within every human heart is written indelibly the sense of right. And with it is always the unceasing urge to do the right.

That innate sense of right is made clearer and sharper by the written Word of God. The Book simply becomes the standard in plain speech of what has been put into every human conscience. It insists upon what may have been ignored or slurred over or blurred.

Everything in life will be measured and judged by this one universal inherent law of right, the one right thing to do.

This is the one true judgment now, and will be the ultimate decisive judgment for every one, and everything. In the final settlements this law of moral right actually dominates.

Any break in the moral, persisted in, leads ultimately, and leads inevitably, to a break in the material, that is to a crisis. A crisis is a break, a breakout and a threatened breakdown.

This is true in personal life. It is true in the life of all of us together. For personal conduct, summed up, is what makes civilization, whatever sort of civilization we have.

It is common to hear belief and conduct put in contrast. We are told that it is conduct that counts, not creed. Such a contrast is absurd, of course. For creed or belief and conduct are as inseparable as sun and light, lungs and nostrils, breath and breathing.

A man's conduct spells out his creed. He actually believes just what he is in his conduct. A man's actual creed is not what he repeats with his lips but what he lives in his conduct. What he does is what he actually believes. What he really believes he lives.

And, it should be keenly noted, that knowledge of the material facts of nature doesn't affect a man's moral choices. The fact that a man may have lived when it was not commonly known that the earth is a moving planet, that wouldn't affect the man's moral choices.

The man who lived before the famous falling

apple demonstrated to Newton the law of gravitation, that man had the same moral sense of right and the same inner urge to do the right, as the man who has the fuller knowledge of nature's laws.

The thing to stress just now is that the sense of right is inherent. It is universal. It is the dominating factor in life.

All life, and all civilization in every phase, must be judged by the sense of moral right. And it is so judged. And by such judgment the outcome is decided and fixed unchangeably.

The thing works out of itself. The judgment is as inherent in the order of things as that sense of right is inherent in man. And God's eye and hand and love hold things steady to that true working out.

A crisis is the heading-up point between opposing forces, whether disease or finance or world conditions. In sickness the struggle is between the disease and the man's bodily vigour. In finance it's the stern duel between the supply of ready money and the demand for it.

In racial or world conditions the fight is between the bulk of immorality in man's conduct, massed up and in full swing, *and* the vitality of the race and of the organized fabric of civilization to stand up under the strain.

A crisis in the affairs of a nation or of the race is always in the material things. But the roots are always moral. The breakdown is on the upper surface. It may affect all life disastrously. It attracts attention. It is recorded in history.

But the unseen, unnoticed, at least unheeded moral rottenness at the roots was there long before the surface upset broke up the usual order of life.

Children of One Mother.

It's a serious thing to talk about the breakdown of anything. It is more so when such elemental things as the Church, the university system, scholarship, science, and the like are involved.

That is like talking about the breakdown of all organized human life. And it is with a breaking heart, and a most thoughtful deliberation, and the most studied use of language, that one says that that is exactly what is meant here.

It will be noted keenly that the breakdown touches two points. And both are critical. There's a general moral breakdown.

And then there's the distinctive breakdown of each of these things spoken of, in its own essential characteristic, science as science, scholarship as such, and so on.

In this case the breakdown is found to be alike plain in both points. But the moral is the greater. Because the moral character in anything is its very life. The moral is the decisive element. It gives the final tip to the scales.

It is quite the common thing among students of various subjects to omit reference to moral aspects. They call attention to the omission, to indicate that they are weighing facts on their

merits regardless of disputatious moral considerations, as they say.

As a matter of mere scholarly approach such consideration is both unscholarly and misleading. The findings cannot be accurate. Because moral considerations affect and control every fact. The moral dominates as an atmosphere.

You may say that morals have nothing to do with science for that's a study of facts. But the man studying must be honest in dealing with the facts, as distinct from any interpretation of the facts. He must be accurate in appraising them.

He must be truthful in talking about them. Honesty and truthfulness affect the sense of accuracy. They affect impartiality in statement. And these are moral traits.

The personality of the man teaching science, his moral character, his personal habits, affect his appraisal of the simplest facts, even though perhaps quite unconsciously.

Now, we are to talk together about the general breakdown as seen in eight phases of common life. And these are all related to each other.

The first five are distinctly related. The Church and Christianity gave birth and sustenance to the university, and so to modern scholarship and science.

Modern commercial life, with its peculiar aggressiveness, is a direct outcome mentally of the Protestant Reformation. That movement released individual initiative. And through that release all the rest came.

The type of civilization dominant in the

Western Hemisphere, and rapidly permeating the eastern, is commonly classed as Christian civilization.

The moral fibre of life is of course the breath of all life, even when a foul breath.

The Original Church.

First of all we take a thoughtful look at the Church and Christianity. Originally Christianity was the group of facts and ideals and teachings that center in the person of Christ.

The Church was the group of persons devotedly attached to the person of Christ, and accepting these facts and ideals and teachings. They were bound together by the presence within them of the Holy Spirit.

The mission of the Church in its beginning was understood to be the taking to all the race of the Christ message, that group of facts and ideals and teachings that center in the personal Christ.

The power of the Church during those first three centuries in winning men to personal acceptance of Christ, and in overcoming the dead inertia and the active opposition of the whole Jewish-heathen system, stands out as one of the most striking facts of human history.

The message, going hand-in-hand with that power, is not disputed, even when displaced. It magnified peculiarly the inspired Book, the distinctive person of Christ, the singular sacrificial significance of His death, the distinctive badness of sin as treason against the loving God, and the

necessity of personal choice of Christ as affecting both character and the future life. It insisted on the supernatural element. And it revealed supernatural power in persuading men, and in overcoming opposition.

The achievements of the Church during the first three centuries, without human credentials, or prestige of position, or influence with the world's leaders, and against extreme entrenched opposition, are most significant historically.

Those achievements make that early period stand out in sharpest contrast with all the after history of the Church. There was revealed there a something clearly not there afterwards. Organization was a detail. A supernatural power flamed potently and graciously in all its life. This was the one outstanding characteristic.

The Reformation Churches.

From the beginning of the fourth century the character of the Church radically changed. It became gradually a most remarkable bit of compact organization entering intimately into the official life of the nations.

During that strange racial break-up in all Europe before modern nations had achieved their separate organized life it was the one stabilizing influence in all the western world. Then came its own break-up into separate parts.

In this talk I am using the word "Church" broadly for all these distinct separate units. The Roman Catholic is the great main stem,

historically. The Greek Orthodox was the first great split-off.

The Reformation gave rise to the Protestant group, the Protestant state Churches and the Free Churches, in various countries.

And there is the group of Primitive Churches in the Near East and in Africa, which have retained their separate existence from the first.

Now it is regarding this whole Christian Church organization in its various forms that we are talking here.

The fact and the character of the Reformation protest, and the existence of the large varied group of Reformation Churches register the breakdown of the mother Church of which they had been a part.

That there was no such movement of protest in the Greek Orthodox Church reveals to the student familiar with the facts the absence there of the spiritual vitality necessary to such a movement.

The Primitive Churches have been characteristically on a level with the Roman and Greek Churches as regards spiritual vitality.

The bulk of the Reformation Movement then and since reveals that the breakdown in the Church as a whole was not a complete breakdown.

Regarding the Protestant Churches, which became state churches, it is a commonplace to say that they became in each nation concerned part of the general governmental organization, even as the Catholic Church has been and still is in other countries.

As such they were used to promote governmental policy. They took on the moral character of those governments. It is proverbial that the European governments, characteristically, measured by the standard of the Book, and the Man of the Book, were and are distinctly non-Christian, in diplomacy, in their secret-service activities, in the controlling motives of their policies, in the vast ramifications of governmental activities.

The group of Free Protestant Churches in various nations have retained largely the teaching function. Characteristically, the other Churches magnify the ceremonial service, with teaching in the smaller place. Characteristically, the Free Churches have magnified the teaching function, with the ceremonial service in minor place.

The inherent spiritual vitality of the Church revealed itself now in certain successive movements within these Protestant and these Free Churches.

The Bible-translation movement, the Puritan movement, the Wesleyan, the Finney and Moody movements, these reveal the spiritual vitality within the Church.

The Moody movement was remarkable in its profound effects on the two great English-speaking nations, and throughout the world. Its reaction on the university world and on foreign missions was most marked.

So that the Protestant Communions, and the group of Free Churches, represented by these advance spiritual waves or movements, have

stood for the spiritual vitality remaining within the whole church body.

The loyalty to the person of Christ, and to the Apostolic message, and the presence of that distinctive flaming spiritual power which was the outstanding mark of the early Church, these still remained. They were marked in each of these movements specified.

They remained as remnants, in proportion to the whole church unit. But they were there. The Church and Christianity could not be spoken of as having broken down as long as these were in distinct evidence. The heart is still beating, even though the extremities were cold and rigid.

The Decisive Test.

Now it is of these faithful remnant church groups, whose ministry has been so remarkable, that we must speak a thoughtful, reluctant, deliberate word, very hard to utter. It is with great pain at one's heart that he is compelled to say this, that here the breakdown seems quite complete.

The one test by which to measure the Church, broadly, or any distinct church unit, is loyalty to the person of Christ above all else, to the distinctive Pentecostal message, to the world mission, and then that intangible but tremendously real thing, supernatural power.

These marked the Apostolic Church. They revealed the unrestrained presence of the Holy Spirit. Their absence would indicate that the

Church is no longer functioning as His mouthpiece.

The touchstone of any particular corporate church unit is this: can the Holy Spirit express Himself fully and freely and without any admixture, in and through it, corporately and officially?

Can He control its activities, as, for instance, in the Antioch Church in the sending out of Barnabas and Paul?[1] There seems to be but one answer to-day to these questions.

The fact that a man is in the pulpit, of any Communion, in any country, to-day gives no clue to his loyalty to the person of Christ, and to the distinctive Pentecostal message.

It is heart-breaking to add that the fact that a man is a member of a church, and in its officiary, in any Communion, in any country, gives no clue either as to his belief or (say it thoughtfully) as to his moral character.

The one fact does *not* certify the other. And this intimate connection between statement of belief and conduct is the telltale trait.

Disloyalty to the distinctive person of Christ, and to the distinctive meaning of His death, has run through a sliding scale down, within a generation of time.

Then, it was common within certain restricted circles to talk against the essential deity of Christ. Subtly the change came of using the old Christian words with a thinned-out, a watered meaning.

[1] Acts 13: 1–3.

It was said that Christ was indeed divine, *and* so are we. Deity or divinity was made a matter of degree merely; not a difference in kind.

A third stage has been reached in the common ignoring of Christ at the present time. God is spoken of, and the Father, and Christ, Jesus, *ignored,* omitted largely.

Then the thing was confined to certain well-defined restricted circles. Now it is everywhere, regardless of distinctive church lines.

I speak of all this with a sore heart. Without any question the old distinction still holds of the visible and invisible Church.

There is in all these Churches, excepting none, the true body of believers. But they find no expression in the governing leadership and in the outer corporate church policy.

It is of this outer historic Church as it is at present in all the world that the word is spoken.

And, it should be marked most keenly, that we are talking of the Church as it is, *characteristically.* The organization and leaders and settled policy give the characteristic quality to any Church as a unit.

There are always individual exceptions. Without any question there were and are countless numbers in all these Communions sincerely Christian in heart and life.

And there are in all of these widely separated Communions clergymen of utter sincerity of purpose and of saintly life.

But it is the leaders and the continuous settled policy that give character to any church unit as a whole. And it is of this we are speaking.

The Modern Foreign Mission Movement.

The foreign mission movement always represents the high-tide mark of spiritual vitality of the home church. It also becomes an accurate cross-section of the thought and prevailing tendencies and drifts of the home church. In both of these regards it is an unfailing index.

And, so far as the financial support is concerned, the humanitarian and uplift character of the work done, the blessed medical and hospital and children's activities, all these justify all that is being expended to-day and far more. It may well be given for the vast good being accomplished.

But if one attempt to characterize the whole foreign mission movement to-day, from the point of view of the Pentecostal Church, there is no more painful task.

It is very clear, and then becomes more clear, that present church conditions are faithfully reflected on the foreign mission fields. There are the fine exceptions there as in the home Church of the Western Hemisphere. But the dominant characteristic conditions there and here tally with singular accuracy.

The recent Missionary Conference in Washington itself becomes a singularly accurate face of the church clock. You can see the whole of the sun in a single drop of water.

You can see the whole of the Western Church, both in its home characteristics and its foreign mission enterprise, in this outstanding gathering of only a year ago.

While its delegated representation was not on the same basis, it was regarded as the lineal successor to the New York Ecumenical Conference of 1900, and the Edinburgh Conference of 1910.

That Conference reflected the church situation in three things. The outstanding feature was the teaching. Its programme and utterances have been commonly spoken of as Christocentric. They were that indeed. But the Christ who was the center was the man, the teacher, the example.

This surely belongs in and in strong. But there is more, and the more is most. And, barring an occasional phrasing, the more which is most was severely left out.

Foreign missionaries in attendance said commonly that the world was being inoculated with a mild form of Christianity. There is, of course, only one form of Christianity, the simon-pure, very positive form.

Anything else or less is an untrue form. That was one thing, the teaching. *And* it was under a world sounding-board. The ends of the earth heard.

Then there was something fully as significant, the common lack of spirit discernment that this thinned-out teaching was the dominant note. Thoughtful, mature, seasoned leaders noted the trend. The common throng seemed not to. It was most significant.

The third thing was the distinct note of approval of certain teachers and teachings of the characteristic loose thinned-out sort. This note

leaked through the astute organization of the Conference. The leakage was distinct. The stain marked the fabric.

The breakdown in the Church, and in Christianity as represented by the Church is complete. It is heart-breaking. It is unmistakable. It is most significant.

Two things stand out sharply in this survey. The first is the contrast between organization and spiritual power. In the early Church organization was a detail. The characteristic trait was that unmistakable supernatural power.

In the Church of to-day this situation is exactly reversed. There's no finer bit of human organization than the Christian Church in all of its various units. *And* there is an absence, characteristically, of that subtle unmistakable supernatural power.

The second thing stands out as sharply and even more painfully. And that is the moral breakdown.

The sharp line of distinction between the church group and the outer world group, as seen in moral character and in common conduct, is quite gone.

This is the characteristic thing. There are always countless fine individual exceptions.

The Breakdown in the University World

University Influence.

The university system of Europe (and in much later years of America), is intimately re-

lated to the Church. For it grew up within the Church.

It was built up and fostered by the Church. The early Pagan universities of Rome had been almost entirely destroyed by the barbarian invasions.

The purpose of the university was to foster true learning, and mental discipline, with Christian culture. It was to build up a growing line of Christian scholarly leadership.

This, in turn, would strengthen the influence of the Church among the masses. And so the Christian teaching and ideals would permeate the common masses of the people, and helpfully mould their conduct and life.

In the beginning of the nineteenth century the German universities had come to a marked place of leadership. This was notably true of the Berlin University (the royal Frederich William University).

Toward the close of the nineteenth century its students exceeded in numbers every other university except Vienna, including students from all over Europe and America and Asia.

The marked influence of the German universities on all Europe and America has been a commonplace. The whole educational system of the West, the Occident, including the lower schools, came under this influence in a marked way.

This extended to the theological schools. So that German thought, as expressed in these universities, dominated to a marked extent the pulpit, and the printed page. And so it sifted

down into and through the common life of the masses.

The influence of one man, Immanuel Kant, on this whole system of German university life and thought is strangely remarkable.

Kant was a German of Scottish antecedents, raised among the earnest Pietists of the Reformed Church, and intended for the ministry, but early decided on another career. He combined Scottish subtlety with German dourness and thoroughness, in his slowly maturing mentality.

His early training and work were in the physical sciences. From that field he went to the philosophical, carrying the impress and methods of his earlier years into this later study.

His philosophy and leadership came to dominate the whole field of the German universities and German thought to a most remarkable extent; and so into all the world.

His work was taken up by Fichte who came strangely under his influence. And in turn Fichte became practically his successor in the field of philosophical thought, developing Kant's teachings still further in their distinctive characteristics.

Now the thing to mark most thoughtfully is the teachings of this man, Kant, who has dominated absolutely the scholastic thought of the past century up to the present time.

I want to single out three characteristic items which touch the very heart of what we are talking about. Kant rejected the supernatural element wholly.

The supernatural in the Bible, the virgin birth and resurrection of Jesus, the miracles, the distinctive meaning of the atonement as being sacrificially for others, all this he repudiated completely.

Under subtle phraseology he thinned out the idea of God, till a personal God was quite gone. The blunt word to use for all this would be atheism. Practically Kant was an atheist, though he would have repudiated the suggestion.

A second thing to note in his teaching is this: the utter separation of morals, of conduct, from philosophy and religion. In his teaching there is a complete divorce of personal moral character from one's belief or philosophy or religion. The thing seems incredible. But, under a bewildering cloud of fine-spun philosophical rhetoric, it is unmistakable.

The third thing stands out constantly, the magnifying of man's inherent goodness. The insistence on the essential goodness of human nature is stressed. Man is quite sufficient to himself. He needs no help, and certainly no Saviour. There is within himself all he needs.

This is the plain essential teaching in these regards of the man who dominated German university life, and German thought, and Germany's uncanny influence over men's minds.

And, the thing to mark just now most keenly, is this, that teaching essentially fills the atmosphere of the university world. It reaches down into the realm of the lower schools. It permeates and dominates even as a dense fog.

The New Tidal Wave.

The Moody movement, in the two English-speaking nations, in the thick of all this, is most striking. Moody, of course, did not represent the university world.

Yet no man has been so used of God to affect vitally the whole university world, for a full generation, on its practical side.

The tense tidal wave of new spiritual life within the Church, the Christian Association Movement in the colleges and universities, the Student Volunteer Movement with its outpouring of young disciplined life into foreign mission lands, the Layman's Movements with their outpouring of money, and all this under the indirect leadership of Moody, can be explained only by saying that it was God Himself at work.

The influence of the Moody movement in the universities during the last quarter of the nineteenth century is distinctly outstanding, historically.

Now, very thoughtfully and deliberately it can be said that this is all practically swept away. Under the thin veneering of Christian verbiage and organization the life has gone out. This is the characteristic summary. There are always fine individual exceptions.

Again one says, deliberately measuring the words, that the breakdown in the university world could not be more complete. There are three things to note.

The breakdown is in the purpose of the uni-

versity as originally conceived. That purpose? True learning, mental discipline, with Christian culture, as affecting the moral character of the common people through trained leadership. The present university system is untrue to that purpose. The breakdown here is complete. This is item one.

The second item is this: character, high personal moral character as seen in conduct, as the highest achievement of life, this is being practically discounted and nullified, directly and indirectly, by our university system.

And then the actual breakdown of moral fibre in personal character is marked. It is of a piece with the general moral breakdown. It is worse to find it here. For this is one of the fountain-heads for sending out purity.

The Breakdown in Scholarship

Scholarship.

The connection between the university and scholarship is immediate and intimate. The university is the place where scholarship is in action, learning and teaching.

Scholarship makes the university. Scholarship is the inner life of the university. The university system is precisely what the present generation of scholarship is making it.

A breakdown in the university system reveals at once the breakdown in scholarship. It is the breakdown in scholarship that makes the other breakdown.

Scholarship, at root, is a passion for truth. It is ever on the keen scent for facts. A fact is always true. Truth is the statement about some facts, or series of related facts.

Scholarship searches for truth, for the fact, wherever it can be gotten. It searches regardless of where the search may lead. It searches utterly regardless of how what is found may affect the searcher personally.

Scholarship is utterly impersonal in appraising values. And yet it is as utterly personal in being true in conduct to what is found. For the personal element affects the accuracy of your eyesight. And it colours and controls the mental process.

Scholarship is not learning. It is the mental habit of learning. It is not a fund of information, but the seasoned, matured, fairly accurate habit of gathering, observing, appraising, and of seeing things in relation to other things.

Naturally there goes with the habit a certain fund of information gathered in that seasoning, maturing process. But scholarship is the mental habit rather than the fund of information. And this difference is fundamental and essential.

Scholarship is essentially a matter of proportion. It is the habit of seeing and noting the meaning and value of things in their relation with other things that go with them.

The learned man may know a lot about things. The scholar has a seasoned, poised judgment about things. The learned man may be unpractical. The scholar is of necessity in-

tensely practical, for he notes the bearing of things on life.

Then there is yet more to scholarship. It has to do with conduct, moral character. For morals are the very life-blood of life.

Morals enter into every problem of life. And all life is so inextricably in touch, that nothing can be appraised accurately apart from its moral bearings and implications.

On the other side if a man be immoral in thought and conduct it affects his sense of values. The eye that looks is not so clear nor so keen. The fingers handling something studiously are not so steady nor so delicate in their sense of appraisal and appreciation.

And, some one may say, how could there be any moral bearing or implication in, for instance, in the law of gravitation, which has to do wholly with material things?

Simply this, gravitation reveals at once to the thoughtful impartial student an intelligence and a power behind that law. And intelligence coupled with power reveals a Personality in action.

He is already conscious of an inner law of right within himself, and an incessant inner urge toward the right.

Now, these things connect themselves. There is a Personality greater than himself, yet like himself, speaking distinctly unmistakably to his inner consciousness.

There is clearly a Personality back of that awesome law of gravitation. There is as clearly a Personality behind that inner urge to the

right. The two naturally connect. It is one Personality back of both gravitation and urge.

The discovery of the awesome law of gravitation leads to a deeper reverence for the Personality behind. That deeper reverence naturally affects one's response to that inner urge.

The discovery of the tremendous law of gravitation will lead the thoughtful student to make his outer conduct conform to that inner sense and inner urge. And that Personality back of all will intensify the response to the moral urge.

For scholarship is always reverent. Reverence is the tribute the human mind pays to something or some one greater than himself, or in itself great, great in conception and great in execution, either or both.

The Breakdown.

Now note the facts about the breakdown in scholarship. It is found in the specialization which is so common a feature in all university activity to-day. Specialization is the most marked feature in present-day scholarship.

The distinct tendency of specialization is to rob one of the sense of relation and of proportion. And these are fundamental elements in scholarship.

Where there is specialization in study and research it is a scholarly essential that, with it, particular attention be given to the broader touch.

Relation and proportion must be studiously

held in mind if there is to be the real scholarly approach and understanding.

And, further, the specialization itself is apt to be unreliable in its implications, in the absence of that studious broader touch of relation and proportion.

To-day, specialization has led to a strange combination of profound knowledge of some things, with an equally profound ignorance of other things, and a lack of the broad sense of proportion. Nothing could be more unscholarly. Yet this is the common thing to-day. It marks the breakdown of scholarship, thus far.

Then the separation of the moral element in scholarly research is as common. It is not only common, but it is insisted upon. We are commonly told that scholarship and conduct are two spheres that don't touch and shouldn't touch. A drop of wine gives the flavour of the cask. The Kant touch here is unmistakable.

Is it surprising that there has been such a widespread and shocking breakdown in moral character in the whole educational world, from highest to lowest grades?

The thing to mark just now is the unscholarly character of such teaching. Judged now, not from the moral, but from the scholarship standpoint, such teaching is distinctly unscholarly.

For, of course, scholarship studies a thing in all its relations and implications. This is of the very essence of scholarship.

A third thing to note keenly is the present-day use in scholarly circles of unscholarly language. Vagueness of statement, indefiniteness

of expression, the possible double-meaning of the language used, this is a marked trait to-day, in speech and in print, in the scholarly world.

There are two things that the true scholar insists upon most strenuously. The one is the painstaking use of precise, clean-cut, carefully chosen, language, that the meaning may be unmistakably clear.

The second is the making of sharp distinctions where things differ, the sharp separation of facts from the explanation or interpretation of the facts. This distinction is not only made, but insisted upon. And this sharp distinction is kept constantly in view. These are two unmistakable telltale touchstones of real scholarship.

The breakdown in this regard, the vagueness of statement, and the blurring over and ignoring of sharp distinctions between facts and their explanation, is painfully evident to the thoughtful observer.

Its powerful indirect influence on both the mental discipline, and the moral conduct, of those being taught is painfully evident on every hand. Blurring of moral distinction is common to-day, and is as fatal to pure strong character as it is common.

The breakdown in scholarship here is a moral breakdown, as well as a scholarly breakdown. It at once radically leads to the bad unravelling of moral fibre in personal conduct.

And then one constantly notes the peculiarly unscholarly arrogance in the scholarly world. Scholarship itself is peculiarly cautious, and humble, and respectful of others who may differ.

These are inherent traits of scholarship, caution, humility or the keeping out of sight of the personal preference or leaning in the search for truth, and studious impartial fairness to those whose conclusions differ.

Narrow arrogant dogmatism has been supposed to be a trait of certain theological groups. It has been mercilessly condemned, as it deserved and deserves to be. Now, its use has swung, characteristically, from the narrower theological to the broader sphere of scholarship. It is bad, and only bad, anywhere.

Of course, true scholarship has not broken down. It cannot. The sun never ceases shining. But an unscholarly so-called scholarship, sitting in the scholar's chair, has swung into action. And to-day it is dominating the whole field in speech and print and life.

Wherever there is a studious habit, an earnest searching out for all available knowledge, a searching into the reason of things, an impersonal, impartial weighing of facts and their possible explanation, there scholarship is in fine bloom, regardless of academic walls.

The rare scholarship, humanly, of those hidden Nazareth years is seen in the after teachings which have been the accepted standard among scholars and commoners alike.

The breakdown in scholarship is not only painfully marked, but its intimate connection with the common breakdown in moral ideals and in personal character among the younger people is most distressing. It is distinctively a moral breakdown.

The Breakdown in Science

The Student Method.

Science is one of the fields in which scholarship works. And it is notable that in late years it has taken the front place in all the scholarly world.

Science is a matter of full orderly knowledge. As the word is commonly used science has to do with things in the natural world, and their relations.

Science, at root, is a matter of facts. It deals wholly with ascertained facts, gathered, appraised, tabulated facts, and with the conclusion drawn from these facts.

In scientific research two things enter properly in. The first is the facts themselves, actual, undoubted, certified facts.

The second thing is the wise use of the imagination in shaping up a theory or supposition or hypothesis, that will adequately account for all the related facts taken together.

In this second item, the shaping up of the explanatory supposition or hypothesis, there are three factors of first importance.

First of all the facts themselves must be kept quite clear. They must be sharply marked off by themselves as facts.

The second thing is that the supposedly explanatory hypothesis must likewise be kept quite distinct. It must be kept sharply marked off as being the hypothesis, quite distinct from the facts.

This sharp difference must ever be kept distinctly in mind, and its sharpness never blurred out.

The third thing is of first-class importance from the science point of view. That is the personal element, the judgment of the student.

There must needs be a severely disciplined judgment, a seasoned, cautious, discriminating judgment in weighing facts, *and* in keeping sharply distinct what is supposition or interpretation regarding them.

The true student is sleeplessly on guard that some supposedly explanatory hypothesis, however probable, does not even half-unconsciously lead him to colour or twist or bend the facts so as to fit into the hypothesis. The moment that is done the hypothesis becomes just that far, at least, untrustworthy.

And so the hypothesis must be held loosely; the facts held to tightly. The moment any newly found, or more accurately appraised fact, knocks out a hypothesis or makes a distinct dent in it, the hypothesis must be discarded, or subjected to a severe reëxamination.

The easy temptation for the eager student is to colour the fact up more or less, or give it a bit of a twist to make it fit.

The moment that is done the coloured, twisted fact is useless because misleading, the hypothesis is wholly untrustworthy, and the student has, just that far, lost the scholarly touch. Fact, hypothesis, man, are all gone bad, or going in that direction.

For the essential traits of the student of

science are an open mind, the humility that will admit itself wrong, a profound reverence for facts, a passion to keep them undefiled by human touch, mature accurate judgment in appraisal of facts, and a seasoned sense of proportion. The passion and reverence for facts is above and under all else.

Hypothesis, the supposed explanation, is like a sharp-edged tool. In skilled hands the tool can be made to do rarely valuable work.

In unskilled hands it becomes dangerous, or even fatal. It may destroy valuable material, and it may endanger the safety of the man using it, and the bystander.

Even so it is with the use of the hypothesis in studying facts. The danger in using the hypothesis is that one may not keep free for facts, utterly, severely, intellectually, free for facts.

The facts must be critically examined, weighed and counted. They must be allowed full force as though there were no hypothesis at hand.

The danger is in attempting, maybe half-unconsciously, to make the facts *fit* into the hypothesis. Then the hypothesis takes first place, the facts second, the reverse of the true scientific order. Nothing could be more contrary to true science. It is fatal. The razor-edged tool has killed the student in the man, or seriously wounded him.

Organic Evolution.

All this is especially marked to-day in the science of biology. Biology is singled out for

mention because, in close connection with geology, it dominates the whole field of science to-day.

The theological lines are surely tangled up hopelessly. It is striking to find the same sort of desperate tangle in biology and geology. And, as for psychology, were ever waters worse muddied!

The biological hypothesis of organic evolution to explain the origin of life is the absorbing thing in this field, and indeed in every field. The atmosphere everywhere is tinged.

Of course, *the principle of evolution,* or development by natural growth, is in all life. The growth by gradual stages from the earliest immature form, up and up, until full maturity of that form or sort is reached, this is on every hand.

Its limitations are sharply marked. The growth is always within the form or kind of life being observed; never otherwise.

The hypothesis of organic evolution seeks to explain life as found to-day. In plain talk, it teaches that life, as we know it, grew up from the earliest forms, up and up, through the line of lower animal life, until finally man evolved.

Some put God in, at various stages, and call it theistic evolution to win the following of certain Christian groups.

But the god they put in is such a thinned-out god as to be quite beyond recognition by any one familiar with God as revealed in the Bible. Some leave God clean out.

The hypothesis necessitates the crossing of the

lines between the various forms or kinds of life. That crossing would be, of course, through breeding.

In breeding certain higher traits have developed, we are told, and so gradually a higher order, then higher yet, and so on until finally man is reached.

The fact that the process has never been observed, and further the utter absence of links between the different kinds or forms of life, these things are strangely ignored or slurred over. Though this surely would be notably significant to the impartial student.

The actual pertinent facts of biology here are significant. These different forms or kinds of life from the lowest up are commonly called species.

Species mean form or kind. It means the group or class belonging together, as having certain common characteristics, and so distinct from other groups.

The touchstone of any one species or kind is in its power of fertility, and in the sharp limitations in this power.

Fertility is the never-varying boundary line of the various species. Whatever is fertile belongs in the same group or kinds or species. When fertility ceases that marks another essential sort or species.

In nature there is no fertility, nor attempt at breeding, across this line. This is a persistent unfailing law. When such cross-breeding is done arbitrarily by man the result is always sterility, an inability to reproduce.

The occasional, questionable, sportive exceptions only prove the inexorable law of nature in this regard. These are commonplace facts of biology.

It is most significant that the creation story in Genesis uses this word species or kind or form. Nine times the word occurs in the brief narrative. The use is clearly deliberate.

The English word used, "kind," and the Hebrew word underneath, have the same meaning, species or sort or form.

It is further noted in the Genesis story that the power of fertile breeding is the touchstone of the different species. Each kind could bring forth or be fertile with its own kind, and only so.

It is striking to find the Genesis creation story thus fitting exactly into the facts of biology in this regard, the actual observed facts of life; not surprising, but striking amid the present discussions.

The chief aim of the hypothesis of organic evolution is to explain the origin of life. Yet the best exponents of the teaching freely admit that, as a matter of mere observed fact, the origin of life has not been traced.

No fact or proof has yet come to light indicating that man is not the direct creation of God as told in the Genesis story. This is unmistakable, and is significant.

Now, if this particular hypothesis were taught as *one* of the theories of the origin of life, together with other theories, and with the creation story of the Bible as one of the items in the

study, this would be true to the worthy traditions of pedagogy and scholarship and science.

The teacher could give his own personal conclusions and his leanings, this way or that, and still be true to these noble traditions.

But when this hypothesis is taught, not as one hypothesis with others, but as the only one; when it is taught not as a hypothesis but as a proven fact, this marks at once the breakdown in science, as in scholarship, and in pedagogy.

Now, of course, there is not and cannot be any breakdown in true science. The striking thing to mark is that there are two distinct groups of scientists. There are the true scientists, the *fact* scientists.

And then there are the hypothesis-blinded scientists. At least they claim the name of scientists, in their unscientific mental and moral obliquity.

And the thing to mark most keenly is that this second group is by far the larger, and the noisier. They dominate, actually dominate the whole situation to-day, in the whole educational world, in text-book, and press, and carefully staged exhibits in natural museums.

It is like a dense, dark, smoke-laden fog that fills all the air, shutting out the sunlight, and most seriously bothering one's breathing.

The New Religion.

It is noteworthy further that these leaders in the science world give a moral value to their teaching, indeed the highest moral value. They

make their biological teaching a religion, the religion, the only one.

They thin out the old idea of God quite beyond recognition. Or they ignore God. With that goes the whole group of facts upon which the Christian religion rests; and the whole group of moral ideals and teachings.

Then they magnify their teaching into a religion to mould human conduct. God is thinned out or minimized or left out.

Man is practically put in His place. Man's inherent goodness is magnified. He needs no Saviour, for sin is a theological myth. In his own moral ideas, and in his own innate worth man is quite sufficient, self-sufficient.

He needs no outside god. He takes that place himself. Such in brief is the teaching, not merely in its implications, but in outright plain statement.

The breakdown in science may be summed up briefly. There is the shaping up of a hypothesis under the influence of a preconceived idea. Facts are deliberately coloured or twisted or ignored, as best suits the purpose of the hypothesis.

There is the disproportionate magnifying of this particular hypothesis in connection with all other pertinent matter.

There is the teaching of a hypothesis as a proven fact. One of the most quoted of living biologists has said recently, in print, that organic evolution is no longer a theory, but a proven fact as truly as the law of gravitation!

And then all this is magnified into a religion. The Christian religion, with its group of facts,

and its inexorable code of morals, is repudiated.

Man with his inherent goodness, and his own code of morals, takes its place. There is the deliberate going outside the realm of science into the realm of conduct, of morals, of character.

And with all this goes a strange unscholarly, unscientific arrogance. It insists upon the acceptance of all this as a sort of touchstone of mental vigour, even of mental sanity, of culture, and of scholarship. If not accepted one is stamped as an outcast, scientifically, culturally, and in scholarship.

One straightens up and recalls with a severe effort that science is a study of *facts*. Science deals with facts and their interpretation.

The imagination, and the hypothesis which it supposes, are legitimate as a *method* of study. They belong to the *process* of study. They are tools to be used as far as they are serviceable as tools.

If and when and as, any certain supposedly explanatory hypothesis fills the imagination, and facts are seen only as they fit into, or can be coloured or twisted to fit into, this explanation;

And further when this is proclaimed as a settled conclusion, as a settled fact or law, that marks thus far the breakdown of science.

Imagination has seized science in the dark, knocked it down, and stolen all its portable property for its own use. And, no, not run away, no, no. It has boldly put on the stolen

garments as its own, and struts down the street in full view.

The breakdown in science is absolute. It is a breakdown in science as science. And it is a moral breakdown. And that makes the thing unspeakably worse, and worst.

The Breakdown in Commercialism

The Human Breakdown.

The connection between modern commercialism and the Church is more intimate than appears at first glance.

Modern commercialism is one phase, an outstanding phase, of human energy released through the Reformation Movement. The non-religious influence of that movement was incalculably great. This is part of that.

The purely mental indirect influence of the Reformation Movement will be noted in our talk on civilization. Just now it is most striking to notice the direct connection between that historic movement and modern commercialism.

The peculiarly aggressive commercialism of our day is really a by-product of the Protestant Reformation.

Commercialism is the dominant phase of the world's life to-day. It underlies every phase of activity. Behind diplomacy, the university system, the Church, the conventional society fabric, even recreation, lurks commercialism.

Money is the common touchstone, and it gives a decadent, degrading touch. Its touch is in con-

trol everywhere. It is a marked characteristic of the world's life at present.

The breakdown here touches two points, the breakdown of man by commercialism, and in turn and as a natural result, the breakdown of proper commercialism by man. The breakdown of human character lies at the root of the breakdown in commercialism.

That breakdown in human character is seen in the common personal objective in commercial life. The normal thing, of course, in commerce is trading and getting to meet personal and family needs, extended to the full limit.

And with this, as a necessary matter, the one underlying objective in human life is making character, pure strong personal moral character.

The one achievement of human life is the making of moral character. And the climax and capstone of character is a fine strong thoughtful self-mastery.

It is a commonplace that the getting has shifted, from being a necessary means to a worthy end, to being an end in itself, and a big end.

The necessary getting for personal need gets to be a habit, then a slavery. It becomes a human breakdown. Instead of self-mastery it is slavery.

The thing runs through a sliding scale. The necessary thing of getting becomes a habit. The habit gets stronger in its grip on the man than any necessity calls for. The habit grips the man and grips him tight.

Now, he gets for the sheer enjoyment of get-

ting, winning out in the game of trade. Then he gets for the sake of having, the actual possession of the stuff itself.

The habit becomes a slavery. Getting and having and holding get into the man's blood. The finer sensibilities are gone. Appreciation of moral values lessens and then clean atrophies. The real sheer enjoyment of living has gone. Getting and having have strangled true living.

The man himself, perhaps cultured and disciplined and personally lovable, becomes a slave, bound hand and foot, brain and heart, to the habit of getting and having and holding and holding tight.

He may give, for that is the fee he must pay into certain groups and circles where he wants to be. But the holding tight controls the giving.

This is the commonplace to-day, this commercial upset of fine moral character. The necessary incidental has been made the one driving essential. The true essential has dropped out. Money has displaced moral character.

This is the first phase in the commercial breakdown, the root phase, the breakdown of the man himself, engaged in commercial activity. And it is a moral breakdown. It is a distinct breakup in the one true objective of life, moral character.

The thing even goes so far that many may think this sort of talk is getting things rather fine-spun, in the unpractical whimsical meaning of that phrase. That very thought within reveals the accuracy of what is being said here.

The Commercial Breakdown.

Then under the touch of such a man commercialism itself breaks down. It's a moral breakdown. For commercialism is a moral thing. Good faith is the very life-blood of commerce. Severe truth and rugged honesty are the heart of trade.

A certain man, commonly regarded as the outstanding leader in large finance, in his day, made a notable address much quoted at the time. His financial connections and leadership were in New York and London and Paris. His house still holds a remarkable leadership in international finance.

He said that the one essential in the business world was high moral personal character. Good faith, absolute integrity of word and act, regardless of personal loss thereby, this is the very foundation of all finance, all banking, all commerce. It was a notable utterance from such a man. That was nearly a quarter of a century ago.

Now, it is a commonplace that a wholly different standard dominates the commercialism of to-day. It is not that it is a new thing. It is very old. It is its present dominance that is the outstanding thing. It actually is in control of world-wide commercialism.

This standard is seen in the new status of the word "honesty." It used to have one simple rugged meaning, its own. Now there's another meaning. It is told in the phrase "legal honesty."

That simply means that a high-priced legal expert fixes things up so the law can't touch them, or you. Commercialism dominates the legal profession.

Guarantees were never so sharply scrutinized. Contracts never faced such keen-eyed examination. The legal knots were never tied up with such care. Legal fees have a large place in the budgets of commercialism.

Old-fashioned truthfulness is having—the tug of its life? No, it is being strangled. That is to say vague, evasive, verbiage that the keen-scented expert can't build anything on, this, and the straight-out lie, are the commonplace.

Severe truthfulness, and rugged honesty, these are the very warp and woof of all true life. That includes commercial life. To-day these fine old traits are being ignored, sneered at, dragged in the gutter, trodden under foot, strangled.

This spells the breakdown of commercialism. The irony of the thing is terrible. Commercialism broke down the moral fibre in man. Now the broken down man is riotously breaking down the moral fibre of commercialism. The thing is suicidal and automatic. Man is actually pulling down the house of commercialism pell-mell upon himself. He will lie a wreck in the wreckage he has made.

This will be the final stage. This makes the breaking point of the ripening crisis. For morals are the life-blood of life. And nothing kills quicker nor more surely than blood poisoning.

The Double Standard.

A most striking illustration of this can be traced back a few decades. It comes in the beginning of that uncanny scheme of commercial organization to throttle healthful competition, the commercial trust.

It was in the day when cut-throat competition ruled rather than the present combination principle. The business rivals simply must be killed off if at all possible.

The thing of two radically different moral standards, the personal and the business, side by side, was coming into a new prominence.

Personal private integrity in speech and money was coupled with rankest, baldest defiance of both in business matters. A personal life beyond reproach was joined with most daring highway hold-ups in high business, carefully guarded by the high-priced legal expert.

Friendship stood no chance if it came in the way of this passion for getting. Friendship was calmly slain in open daylight without the turn of a hair.

The commercial world watched keenly. The thing succeeded. Gold was massed in unprecedented quantity under one personal control. The ramifications were in all the world. The touch came to be quickly recognized in every trading mart. The thing succeeded, brutally succeeded.

Then it became the standard. It set the pace all anew. The type was copied, and copied everywhere, and elaborated.

Now, time has woven an idealizing tradition over all this. Large skilled disbursements of some of this ill-gotten money have supplied warp and woof for the weaving.

Where there was free and severe criticism a generation ago in the public prints, now there is, instead, quick and full and honoured comment for new benefactions.

It is not surprising to find a distinctly hurtful influence following some of the wide disbursements. In Church and education and humanitarianism there's a taint that touches the very life-blood. It is very striking, and very real.

And, the thing to mark most keenly is, that this, in all its outstanding detail, has set the standard anew throughout the world.

The extent to which money, regardless of how gotten, is dominating in education, in the fields of science and the fine arts and in medicine, in the Church and in foreign missions, is one of the painful commonplaces.

There's a peculiar back-slap here. You can't sleep with a deadly serpent and not run the chance of being bitten, and quickly lose your life through the venomous bite.

You can't be a legally-guarded highwayman in commercial life and an honest man in personal life, and keep the wall in between uncracked.

The commercial will touch and taint the personal. It's the one man in both. He must eat and sleep and live with himself.

The striking thing to-day is to note how this legal honesty, this actual moral dishonesty, in

speech and money, is reacting on personal morals in all life generally.

This is a large part of the general breakdown of moral fibre to-day. Life can't be lived in air-tight compartments. The moral breakdown commercially quickly affects the personal, the social, the Church, the university, the recreational, all life.

It will be keenly noted that all this is simply a pointing out of the trend, the dominating phrase. It is the outstanding characteristic.

There are countless fine personal exceptions. But the trend persists. The characteristic stands out. The occasional ripple or wave doesn't affect the outrunning of the tide toward the inevitable ebb.

The General Moral Breakdown

The Home.

And now a very brief word about moral conditions in general. This is tying the knot on the end of this hank of threads.

These things under review, Church, Christianity, the university, scholarship, science, commercial life, these are what make life in its community, its connected, organized form.

They make it and they reveal it. They are an index to life. They are a cross-section showing just what is there.

The one outstanding thing to mark keenly in all this review is the moral breakdown. This ugly black thread runs all through. It is never out of sight. It dominates the fabric.

But there is something yet more significant back of all this. And that is the common moral breakdown *in the home.* And this is going to the very inner center. This is the blood-stream of life.

The home is the holy of holies of city and state and nation. It is the throbbing heart of family life.

The integrity of any people roots down in the home. The moral tone of a nation never rises above the moral level of its homes, the inner family life.

And the inner heart of the family is in the sacred purity of the relation between man and woman. When that purity is defiled, the family is weakened, the home breaks down in its essential meaning.

When the home goes the cornerstone of society, of the nation, is jolted out of place. The structure resting upon it is threatened. Then it topples and falls with a crash.

It pains a man at the walls of his heart to say, as calmly and deliberately as may be, that this is the present condition of things, not here and there, not now and then, but coming up to a general terrific climax and crisis.

The impact of such a pending moral breakdown is seen in all life on every hand to-day. It's a commonplace that the relation between man and woman is an unfailing index to general moral conditions.

In the school world from lowest grade up, in social intercourse, in recreation, the printed page, the commonness of gambling, the use of al-

coholics and narcotic drugs, the courts of justice, the prevalence of crime, the millions spent in guarding greater millions, in the looseness of the marriage tie, everywhere, the moral breakdown is oozing out over all life like a death-dealing slime. And the pace is fast speeding up.

The decline in the birth rate begun in France before the Revolution has spread into all the countries of the white race, and has much intensified in the last quarter of a century.

The boldness of the advocates of birth control is characteristic. Stripped of all rhetorical verbiage, birth control simply means the unrestrained misuse of the holy creative power within the sacred marital relation, with a planned avoidance of the natural result.

There used to be a sharp line of demarkation between Christian and non-Christian lands in regard to moral standards of life.

The Christian lands had a standard, much violated, but still there, respected, honoured and upheld. The non-Christian lands have no such standard. The touchstone of difference was always regarding the relation between man and woman.

It was commonly said that the traveller over the Pacific from east to west left the Ten Commandments behind at the one-hundred-and-eightieth parallel, that is, in the mid-Pacific.

That leaving-behind line has moved back east, step by step, until now one searches for it in vain. The line is lost. Now those honoured standards are commonly dishonoured everywhere.

It used to be common among travellers to make a somewhat similar statement about the sway of a sensitive conscience shifting characteristically as one crossed the English Channel toward the Continent.

There is still a difference but rapidly blurring out. One is grateful that there is still an English conscience, even though he must search for it.

The same general sort of distinction was a commonplace in going from England to the Oriental lands, and into Africa.

Sodom Standard.

Now all such distinctions are largely gone, characteristically. They are not gone by the up movement but the down movement. The moral-standard lands have largely gone to the level of the no-moral-standard lands.

Life commonly has shifted from the *im*moral to the *un*moral. Immoral meant a standard; that standard commonly recognized, even though more or less dishonoured and violated.

Unmoral means no common moral standard. The one-time moral standard recognized has become a standard ignored. The very moral sense has gone bad. The evil thing is done without any compunction.

And the chief touchstone of difference in all this, it is keenly noted, is regarding the sacred purity of the relation between man and woman.

An Englishman, scholar, educator, serving as an executive military officer during the war,

spent several years in official duty in Germany in connection with disarmament.

He has recently spoken in print of his observations there. His cultured restraint in the use of language reveals his mental discipline, and gives added significance to his words.

Two statements of his, without quotation marks, will fit in here. Regarding the general outlook he says that nothing but what the old Puritans called a change of heart can insure the peace of the world.

Regarding moral conditions, in the narrower personal sense, he says that the Cities of the Plain were not more vile than the common conditions existing over there.

I want to make a startling statement regarding moral conditions generally to-day. At first flush it may seem an exaggeration.

Yet it is based upon a fund of incidents out of actual life, from widely separated parts, well authenticated, and with much detail.

The statement is made thoughtfully. It is this: there is clear evidence that the general moral conditions of Sodom and Gomorrah were not worse nor different than can be found in any city of Christendom and the world to-day.

And further, it is significant how far city conditions have sifted down into the life of town and village and country.

City standards and conditions have invaded country life. The city is the natural leader in the life of a nation.

In our day city life and country life are so

close together that one standard of morals, rather of immorals, dominates both.

The qualifications of that radical statement should be carefully noted. It does not mean, of course, that every one practises such immoralities. Very far indeed from that.

For, on the other hand, it does not mean that every one in those Cities of the Plain practised what has given such notoriety to those cities.

Without question, there were those there who did not indulge in extreme forms of lust. Not that they may have had moral compunctions, but certain things would be personally repugnant in the coarser forms.

But things had gone to such extremes that certain extremes in moral practices were commonly found there. These immoralities were characteristic of the community life.

Any society or city is judged by its characteristic traits and tendencies, and rightly so. And this severe characterization is pretty plainly true to-day of Europe and the Americas as of Asia.

There is still some salt. And it is exerting its gracious preservative influence as far as it can. But much salt is losing its saltiness. And when the salt has clean lost out ——!

The race is losing its moral moorings. It's getting adrift on a rough sea. There's a large cargo of high explosives and alcoholics and narcotics aboard.

The crew has easy access to alcoholics and narcotics. If under such influence it goes at the high explosives, there can be only one result.

It is with the utmost reluctance, and with the utmost pain, and yet under the compulsion of facts, that these words are uttered.

Only outside intervention can meet such a crisis. And it would have to bring supernatural power into play, too. Racial salvage would seem to be the biggest thing to that watchful Man on the Throne, there just above the blue.

The Breakdown in Civilization

True Civilization.

Let us take one more quick thoughtful glance out at the world situation from a different angle. It will be at the thing called civilization.

Civilization essentially touches two things. It has to do with community life. And it is at heart a moral thing.

Civilization is a happy contented living together in community relation of intelligent cultured people. And this extended in the wider area of city and state.

They are intelligent. And so they have ideals, and they have some knowledge of life, and their needs are sufficiently cared for.

They are cultured. That is they have the degree of self-discipline that makes for agreeable and enjoyable intercourse with each other.

They are human, in the image of the Creator. And so there is the moral sense, the inner upward urge, and the power to follow that urge. For all this is innate in man.

And civilization is essentially a moral thing. The moral is the breath of its life. It rests back

on conduct, the outer conduct of each one. And conduct is a matter of morals.

The dominating average of the conduct of all together makes up the character of the whole group. And a man's conduct grows out of the inner impulse of his heart and conscience.

That God-implanted inner sense and inner urge touches three things, relationship and speech and property. These are the three primary things in man. They are in every human. And they are the primary things underlying civilization.

True relationship to one's elders and to God leads to reverence. And reverence lies back of all worship, and of all proper law-abiding conduct. True relationship between man and woman is the basis of that personal reverence which leads to personal purity.

And relationship kept true leads to simple true speech, and to proper regard for that which belongs to another. And this is the inner heart of moral conduct. And morals are the innermost heart of civilization.

And so civilization itself is essentially an inner moral thing. It affects the outer material side of life directly and decisively.

The high moral tone reveals itself in material improvements. For the moral has always in it the strong upward and outward urge. It pulls up, and so it affects the outer side of things.

A low moral tone, or a lost moral character within, will in time affect and destroy that outer material prosperity.

When the heart quits beating the body

gradually grows cold. That takes time, both with a man's body and with civilization. But it is relentlessly inevitable.

The body remains warm a little while after life has gone. The material part of a civilization remains after the moral impulse that made it has gone out.

Very thoughtfully it can be said that this seems to be the status of the world civilization at present.

The rarely beautiful twilight afterglow remains a certain time after the sun has gone below the horizon. We seem to be in the material twilight afterglow left behind by a disappearing moral sun.

The moral sun whose light and heat gave light to the world civilization has either gone clean below the horizon, or it is going. The first seems the likelier supposition. And it is striking how swiftly, almost abruptly, the actual sun slips down over the horizon out of sight.

We seem pretty clearly to be simply in the material twilight afterglow. Then comes night. How long will that twilight afterglow remain? How soon will night be here?

In the outer world the length of the twilight depends on the zone of the earth's surface where the observer is. What moral zone of the spirit sphere are we in just now?

Civilization Moral.

The common thing, of course, in unthinking thinking, is that the outer material side which

so affects our comfort and all our life, that this is the civilization.

A thin crack in a fence lets you see the whole landscape beyond clear to the horizon. A simple incident of recent occurrence may serve as such a crack to peer through.

During the prolonged sessions of one of our American national political conventions, one of the leading newspaper editorial writers spoke of the undercurrents there. Treachery, bribery, bargain-making, money-passing, he said, marked that convention.

Then to ease the general impression he said that notwithstanding these regrettable moral conditions, civilization was moving steadily on, and making upward strides.

And, as an illustration of this, he mentioned the remarkable achievement of aerial mail across the continent, then a recent exploit of air navigation.

In this comparison the material clean outweighed the moral. And this is quite characteristic. This is the common thought of the common crowd, including some leaders, and some pretty thoughtful people.

Yet, if one stop only a moment to think, the civilizations of the past at once give the lie direct to this common supposition.

Greece and Rome have set the standard of civilization of this outer material sort. In road building, in architecture, in art, in luxurious personal appointments, in vast material prosperity, and all this sort of thing, these are the commonly quoted standards.

The historical student knows well how notorious it is, that when this outer material prosperity was at its height, both Greece and Rome were morally rotten.

There had been the inner moral. It had produced the outer material. The moral went bad. The material remained a while longer. Then it too went bad.

Only ruins remain, in their splendour, to tell of the civilization that had gone morally rotten, and then was clean gone materially.

Racial Stagnation.

If one step back a bit for the longer look, the farther perspective, he finds that there has been a prolonged stagnation of civilization, in various parts of the world, in varying degree, and in all the world at certain times.

That stagnation is most marked and most prolonged in *Africa.* It is a matter of history that the earliest recorded civilization of the highest order was in Africa.

To-day Africa is characterized as the savage continent. It is the largest of all the continents, and it is distinctively the one savage continent. The historical student points out that some blight and stagnation had plainly fallen on Africa untold calendars ago.

Yet in the midst of its strange native savagery and barbarism there are some remnants of a high order of civilization. The highly infectioned languages found in parts of Africa tell a story.

For such languages reveal keen mental powers. The subtly fine distinctions of a highly inflectioned language indicate a higher order of mentality. And that itself is the sure index of strong human personality, and of a high civilization.

The very ruins being dug up in African soil, ruins of cities, ruins of conveniences, of comforts, of luxuries, of opulent wealth, of architecture and of art, these very ruins speak dumbly and eloquently of a civilization outstanding in its splendour. The breakdown of civilization in Africa became *material,* to an irreparable degree.

The same story is familiar in *Asia* though, of course, to a very much less marked degree materially. It is common to read of the stagnation that seemed to have come as a blight upon Asiatic civilization centuries ago.

There remains enough of splendour in arts, architecture, in fabulous wealth, to indicate how great was the one-time material development.

It tells, too, how great was the human character that devised and built up such civilization. Now the inspiration, the incentive, the moral stimulus, necessary to such creative achievements, these are quite gone.

In the midst of evidence of a past splendour, among a people of rare natural gift and endowment, the blight of stagnation is there to this hour. And this must be taken into account in attempting to understand the present puzzling complex Oriental situation.

The story of *Europe* is quite like and quite

different. The invasion by the vast uncultured hordes from Northern Europe gradually, slowly destroyed most of the splendid material civilization of Rome.

From the fifth until the fourteenth century, the blight of stagnation lay like a black fog over Europe.

Characteristically the dark ages are quite accurately so called. There was movement among the people, but no dominating inspirational leadership. It was never utter stagnation. There were gleams of light, but faint. The old culture was almost wholly wiped out. The newer culture had not yet come in.

The Mental Awakening.

Then there came a most remarkable movement, the Protestant Reformation. There were the foreshadowings in the Italian Renaissance, the wholesome reactions of the Crusades upon European life, and the bringing of Greek culture back into Europe.

As a general movement affecting the life of all Europe this wholly new breath of life headed up in the Reformation. In its broad influence, both European and racial, religious, moral, mental, material, the Reformation deserves to be characterized as the most profound, historically, since the career of Christ.

I am not now concerned with the doctrinal teachings of the Reformation. Its spirit power on men was most profound and lasting.

But the Reformation was a mental awaken-

ing. This is the significant thing to note just now. Through that mental awakening the stagnation of centuries was broken. There was new mental life. There swung into action a new remarkable aggressiveness.

Previously the Church had stifled the mental life of men. It dominated all Europe absolutely. And it stifled mental life as absolutely. Men must not think. They must obey the Church. What the Church said and did was right because it was the Church. Its mandate must never be questioned nor examined, but obeyed. Mental life was throttled. Individual initiative was stifled. It was a part of the stagnation of the middle ages. It was a moral and mental and so a material stagnation.

The Reformation began in this; that men dared to begin thinking for themselves. In place of the Church corporate initiative came the individual initiative.

With this began the new era. Individual initiative meant new mental life. It meant a new human vigour. Gradually aggressiveness became the dominant characteristic of European life, and later American, and so continues.

Revolutionary discoveries in the natural sciences, the Industrial Revolution which changed the whole aspect of city life, huge widespread migrations, the more recent tremendous electric revolution, these are all merely evidences of, and products of, the new aggressiveness that came to mark all western life.

The two most common characteristics of all modern western life are aggressiveness and com-

mercialism. A nervous, restless, sometimes violent, aggressiveness is the outstanding trait of modern life.

And commercialism is the most characteristic phase of this aggressiveness. Commercial aggressiveness has invaded and pervaded every phase of civilized community life.

It has produced this strange complexity called modern civilization. The almost uncanny mechanical inventions, the harnessing of nature's forces to our wagons, the colossal aggregations of capital, the luxurious material appointments, the intricate network of organized life, the breakneck speed, the noise, and with these the seething unrest, this we call civilization.

At heart the Reformation was a moral movement. It had to do with a man getting right in moral character. Its chief passionate concern was direct touch of heart and of life with the Father through Jesus Christ.

Moral Ebb-Tide.

The moral wave started in motion the material tidal wave. It breaks one's heart to note that that tremendous moral wave has spent itself. The tide has run to ebb. All that remains is the outer material mechanical civilization. The moral motive has been stifled.

The survey just made of moral conditions in Church, Christianity, university, scholarship, science, and commercialism, together with the general breakdown in moral fibre, makes this quite clear to the thoughtful impartial eye.

And this is being commonly recognized on every side, even when the outcome is glossed over with the popular optimistic note. It is being discussed in every quarter.

Recently one thoughtful writer put the case as vigorously as this: "Is it possible that our proud western civilization is but a garden party staged in a fool's paradise on the slope of a volcano?"

The significant thing about our civilization is that it has gone past the creative moral stage to the mechanical material stage.

Itself essentially a moral thing. directly influencing the material, it has lost the moral clean out, characteristically. Only the outer and material scaffolding remains.

The aggressive commercialized civilization of to-day may be compared to the spasmodic muscular activity of a chicken after its head has been cut off.

With the chicken the life has gone with the cutting off of the head. But a very aggressive violent muscular activity continues for a very short time.

In the loss of the high creative moral element the life has gone out of modern civilization but the aggressive material activity continues. This seems to be the present stage.

How long the mere material part can continue after the heart throb has stopped is an intense question that can't be answered.

This aggressive materialistic activity, high-strung, nervous, nerve-racking, that is characteristic of all our civilization, seems to be the

spasmodic energy of true civilization with the control gone.

The moral motive is the true control. Here the moral has gone and with it the control. When unusual power remains but with the high moral control gone, that points straight to disaster.

Knowledge must be accompanied by reverence. Power must be under the control of a wise restraint. This is the normal law of life.

Knowledge of nature's forces, skill in harnessing them, without the wise restraint of a true reverence, this leads to the fatal danger-point.

The deep personal reverential touch with God must go with the increasing intimate knowledge of nature's secrets. Else there will be a crash.

We have the knowledge to a remarkable and a growing degree. The reverence seems strangely lacking. That can only mean a crash, a crisis, a violent breakdown in our civilization.

3. The Deeper Outlook

The Racial Roots.

But the roots of this present ripening upset run deeper yet. They stretch out past national and continental boundaries, and wide ocean areas. They are racial. This is distinctive. It is significant. It points out the climax stage, the upsetting point.

The whole race is in touch as never before in recorded non-sacred history. The actual unity

of the race in restless upset is in contrast with its lack of unity in controlling spirit.

This is one distinctive indirect result of the World War. The three racial continents met in France. Black men from all over Africa, Chinese, men from India, from Madagascar, and the Islands of the Pacific, by tens of thousands, met and fought side by side.

And they learned much. It was a startling disillusionment. The white man, his idealized civilization, dropped from the pedestal. This western war exceeded in brutal violence anything known. Grossest immorality stared these men in the face. The slums of the great cities, the shameless exploitation of woman, and more of this sort, opened their eyes. It startled their minds. It set new ideas working within.

These disillusioned, embittered, awakened men are in all the Orient and Africa to-day. The new racial unity of action of the war has brought a new deep-rooted discontent.

The reaction of the war on all the race to the outmost edges has never been realized nor appreciated. But will be, and terribly.

Exploitation of the East.

But the roots of the present racial upset go much farther back than the war. The commercial exploitation of the Orient and of Africa by the West, with its attendant moral contamination, has become one of the painful commonplaces.

The Church opened the doors into these lands,

sacrificially. Aggressive western capital has gone in with a rush. The greedy mercenary exploitation of natural resources, the brutal exploitation of labour including women and little children working for a pittance ten to fifteen hours daily, these are in open sight. And with this has gone the shameless military exploitation of territory by western governments.

And, with this, has been the moral contamination of these non-Christian lands by so-called Christian people. The ruthless cutthroat business methods of the West, the non-Christian immoral lives of western men doing business in the East, has been as open.

The utterly demoralizing trade in opium, forced against eastern governmental protest, the always demoralizing tourist invasion, and now the movies in all their vileness, these are cursed commonplaces.

The presidential initial speech at the Washington Foreign Missionary Conference, carefully coached by the missionary experts, was unintentionally pitiable in what it revealed of this moral contamination of these non-Christian lands by so-called Christian people.

Then the reaction of the cheapened Christianity of the West on the East *through students* is marked, and distressing. With all their Oriental mental keenness and merciless logic these students came by the thousands to the universities of the Western Hemisphere.

It was a remarkable movement. It was the greatest student migration of history. It promised blessedly revolutionary changes in the

Orient, if Christian civilization could stand up to expectation, even approximately.

And these thousands of students gave the West a good fair test, for over a generation of time. And there have indeed been blessed results. But the movement must be judged as a whole.

These men have mingled in our common life in the West, they have listened to our cheapened statements of the Christian faith, they have been in our homes, they have walked our slums, and been defiled personally by our moral conditions.

The reaction has not only been marked, and hurtful, but violent. Even allowing for the intolerance of some, and the unfair bitter criticisms, the average averages up bad.

The West is sending back to the Orient more non-Christian students than they are now sending to us.

But they are changed. Now they are deliberately non-Christian, having come in touch with the type of Christianity of the West.

The striking thing to mark is the extent to which the anti-Christian movement, and the common political unrest, in the Orient, are led by these returned students.

Contamination of the West.

On the other side is the moral contamination of the West by the East and by Africa. This reaches far back.

Where two races come in contact, a superior and an inferior, certain results are always noted.

Those words superior and inferior are being used just now as to culture and opportunity, without discussing the deeper question.

The result of such contact is always a mixed racial stock. It is dominantly outside the proper conventional restrictions. It is always through contact of men of the superior race with women of the inferior race.

The fathers of the mixed stock are of the higher stock, the mothers the lower. And the moral status of the mixed stock is always on the lower level.

The illustrations of this are familiar. India, South Africa, South America, and the United States, furnish the commonly known facts.

The strip of land north and south at the east end of the Mediterranean, including the Constantinople area and Egypt, has a greater racial intermixture of this general sort than any other. Three continents meet here. And three distinct strains of blood mingle and fuse and cross as nowhere else.

The population of these various mixed stocks runs into millions in the aggregate. This is, however, but an index finger to more.

It points to something far wider and deeper. The moral contagion spreads far and quick. The moral contamination of so-called Christian lands by non-Christian has seeped into all life quite beyond tracing.

The present moral breakdown is race-wide and race-deep. This is most significant. For it points unmistakably to the heading up.

The pot that boils, untended, boils more

fiercely, and then boils unrestrainedly over. And the bystanders are scalded, and worse. The racial pot is boiling.

What is the chief difference between savage Africa and cultured Europe? And the very asking of such a question takes your breath. Then it seems absurd.

You say, instinctively, that the difference is so radical that the two can't be compared. You say there is simply no point of likeness as to the essentials of true life.

But dig in a little; not far. What makes culture? True culture? Moral character, of course. Under all the outer trappings, the heart of culture is in moral character.

All moral character touches reverence for personality, reflected in relationship, in speech, and in property rights. The common breach of moral character touches the creative power, deceit, and violence. That breach is in all life in cultured Europe to-day as a foul taint in all the air.

The savage, it should be carefully noted, has a code. It touches morals and, strange as it may seem, it touches conventionalities, propriety. Certain things are wrong, and certain not proper.

The more you think into the thing the clearer it becomes that the difference between the two sorts of life is not in kind but in degree.

That difference is immeasurably great, to the very last extreme. But it is not a difference in the kind of life lived, in the culture attained or not attained. The difference is wholly in degree.

And that very fact tells out the common

breakdown of Europe and of the race. For when the cream has soured the milk is never sweet.

There have been two outstanding crises in the past, the Flood and the destruction of Sodom. The one was actually racial, the other as drastic in destruction but within very limited territorial area.

Our Lord Jesus repeatedly coupled these two with the coming crisis He predicted. The earth's surface bears unmistakable mute witness to the tremendousness of these two tragic crises of the past. The vast fossil remains in the rock strata, in all parts of the globe, tell the story of the Flood.

That strange ugly scar of the Dead Sea, twenty-six hundred feet at its bottom below the surface of the Mediterranean, tells the story of the Sodom crisis.

Jesus, sanest of men, greatest of teachers, coupled these two crises with the one coming. He said, " as it was," " so will it be."

As one slowly, thoughtfully gathers up all threads into one hank the unwelcome reluctant conviction deepens that the present outlook of the world indicates a crisis ripening.

And it is clear that it will be a racial crisis. The very sweep of it indicates the intensity of it.

III

IS THIS RIPENING CRISIS THAT PREDICTED CRISIS? FOUR IDENTIFYING MARKS

The Fatal Danger Point.

Is this that? The Book predicts a race-wide crisis. The present world outlook indicates a race-wide crisis ripening. Is this ripening crisis that predicted crisis?

No one knows. No one is qualified to answer. The more a man knows of the Book, and the more intimate his knowledge of world conditions, the more cautious is his judgment, and the more restrained his speech.

And yet there are certain identifying marks by which the predicted crisis can be recognized and identified.

If and when one finds these identifying marks coming together in world conditions, that alone can give the answer to that question.

There are four such identifying marks. The thing that actually precipitates the crisis, at the last, is man's possession of power without wise control.

Experts in various phases of science know well what a fatally dangerous thing this is. In practical life the mechanism of power is always carefully guarded, whether chemical or electrical or whatever. Only the experts and their

assistants are allowed in the laboratory. This is the commonplace.

Knowledge gives power. Expert knowledge in the realm of the natural sciences gives power of life and death.

Knowledge and reverence belong together. This is the normal thing. Indeed knowledge itself breeds reverence. As the thoughtful man experiments with natural forces, and sees their wonders at work before his eyes, under his touch, there comes a sense of awe.

Reverence is the recognition of a subtle power at work behind the stuff being handled. Reverence is a recognition of God; not merely some thing but some One at work.

Reverence breeds caution, a wise, thoughtful caution. The caution controls. The control of caution is absolutely essential in dealing with power.

Knowledge without reverence, power without wise control, knowledge and power without reverent touch of spirit with God, are dangerous, to the quick fatal point.

It is a commonplace that we are witnessing a remarkable increase in knowledge of nature's forces, and a marked decrease in reverence.

It is a significant combination. Some twist has gotten in that separates these two things that belong together. It is absolutely essential to human safety that they be kept together. For this is dealing in high explosives. Yet it is notorious that they are being pulled apart.

Given increase in knowledge of nature's secret forces, coupled with decrease of reverence, and

the outcome is destruction, self-destruction. This is not necessarily religious talk. It is simple fact as seen in the chemical and electrical laboratories.

The use of chemicals in the World War is a striking illustration in point. The preparations actively going on in the chemical laboratories of the nations for the next war are most ominous. Death lurks in the chemist's crucible.

Aerial navigation is one of the uncanny developments in this field of knowledge of nature's secrets. These two are being combined in a strangely unholy alliance. They could be used for good and progress. They can be used for destruction.

Hatred, in unrestrained control of such power, brings up possibilities too horrible for quiet contemplation. Yet this is in actual operation in the preparatory stages.

It is significant to note that it was exactly this that led to the Flood as a racial salvage measure.

These two, power growing out of knowledge of nature's secrets, *and* a growing lack of reverence, these led to the condition that necessitated intervention.

They had had the knowledge and so the power from Eden's creative day. Man was started off in full touch with the natural world. For man was made the under-master of creation.

They had the reverence, too. The knowledge increased into a fund of expert experience and skill. The reverence decreased. Finally the fatal danger point was reached. It is startling

to note that the outstanding characteristic of those days was violence. It was this that led to God's intervention.

God's word to Noah is most significant. He said that He could plainly see man's self-destruction, the race's annihilation, as the logical outcome of things.

Then, it was knowledge and power gradually coming under unwise malignant control. The high moral motive power was going, then gone.

Now, the situation is exactly reversed. The lower moral motive power has been in control for long. The knowledge with its connected power is coming and coming fast. It is coming in under control of that low motive impulse.

When the knowledge and its power come fully under the control of the low motive, or the bad motive, that strikes the knell of present civilization. It strikes the death-knell of the race. Only intervention from outside can avail.

The one thing that marks the crises of the past, spoken of in the Book, is this thing of restraint. Constantly God was putting a restraint on man's *power*.

He pled for the pure high motive, the reverence of loyalty and love. For that was a matter of choice, of the heart. He put a restraint on man's power. For that was a matter of man's use of his freedom of action.

In the expulsion from Eden there was a restraint on the earth's productiveness, as well as directly on man's power.

At the Flood there was the restraint in the wiping out of the achievements, the fund of

experience and skill, of an entire race. And with this the fresh start was, pretty clearly, on a lower level of knowledge of nature. It was a restraint on man's power.

At Babel the restraint was on man's power through coöperation. In the Sodom event the restraint was on man's mind. It was psychological to an incalculable degree. The race feared that what happened to Sodom might happen to others.

The Egypt disasters were a restraint through an actual checking, a cutting down, of man's accumulated power in that Egypt world monarchy.

In the wiping out of the Canaan nation it was the restraint of fear on the rest of the race. Always it is a restraint upon man's power.

The advent of Christ was a tremendous pull-up on that underneath moral motive within man. It increased that reverential touch with God, through which would come the wise control of knowledge and power.

Now, the unprecedented increase of knowledge and so of power in nature's forces is ever increasing. The reverence is steadily decreasing. That increase and decrease can come to the danger point. Whenever they do that is fatal. It simply means possession of power without the necessary control.

A recent scholarly symposium called attention to this. An outstanding English scholar said, "It is not scientific technique in itself that matters; it is the power of the human spirit to control that technique for the highest purposes.

In the absence of control technique may be a danger; granted control, it is an instrument of progress. Everything depends on the control of that technique."

Another leading English scholar said, "If the power of knowledge increases more than the moral restraint, as it seems to do, then knowledge will be selfishly used for destruction. All recent inventions are applied to the deterioration of character at present."

That is, technical scientific power, under the control of selfishness or hatred or both, is dangerous to the fatal point.

All this is indirect. But it bears on the matter most pertinently. In the predicted crisis, it is when things are at their worst that intervention occurs.

When things in the world crisis come to this stage, intervention from the outside is the only chance for the race not wiping itself out.

This is the actual identifying mark. But we shall find another coming earlier than this as a gracious warning that things are heading up to the final fatal stage.

Spirit Discernment.

A second identifying mark of the predicted crisis will be the absence of spirit discernment. There will be a failure by men to understand the moral significance of the time in which they are living. A seasoned accurate sensing of the spirit values, and of the spirit trend, will be characteristically lacking.

In the presence of impending bodily danger some persons have a sensitiveness of spirit that senses something ominous. It seems to be a sensitiveness to spirit currents.

The man in intimate touch with Christ is keenly sensitive to the spirit currents that surround him. The thoughtful Christian man seeks to understand the moral and spirit trend of his time. He tries to cultivate a seasoned accurate judgment of spirit values and of the meaning of events.

Paul wrote to Timothy, " the Spirit saith expressly that in later times " so and so would be the common characteristic in Christian circles.[1]

The meaning clearly is that the Holy Spirit was letting Paul know, in his inner sensitive spirit, in a very definite way, how things would be in certain regards.

One of the tribes of Israel was known for this distinction, that its men " had understanding of the time."

In his earlier days when Solomon had keen appreciation of the deeper finer values, he said " where there is no vision the people perish," or as the Revision puts it, " cast off restraint."

The lack of a cultivated understanding of the real things was not only bad in itself. It affected the conduct.

Now it is striking that Jesus picks this out as a distinguishing mark of how things would be as that predicted crisis comes up to a head.

He is talking about the two great crises of

[1] 1 Timothy 4: 1.

the Flood and Sodom. He says that there was an utter lack of spirit understanding at the time of these two events. Then He says it will be so again in the coming crisis.

In the days of Noah, " they ate, they drank, they married, they were given in marriage, *until the day* that . . . the Flood came and destroyed them all."[1]

These people went the ordinary round of their lives wholly unconscious of the tremendous event impending. And they were equally undiscerning as to the moral conditions that brought that disaster.

That most tremendous happening in the history of the race had its roots deep down in the moral life of the people. Yet there was no sensing of what was about to happen.

They went their usual round of life quite unaware of the spirit currents, the tremendous moral currents, which were heading up. Such lack of spirit understanding seems incredible, indeed impossible.

That there could be such spirit stupidity regarding the moral characteristics of their common community life seems beyond belief. But there it was, itself a bit of the moral grossness of the time.

There surely is a thoughtful purpose in the detail with which Jesus speaks again about Sodom. " They ate, they drank, they bought, they sold, they planted, they builded, . . ."[2]

All this was the common characteristic of

[1] Luke 17:26–27. [2] Luke 17:28.

their life. It was wholly on the outer lower physical level. Moral values played no part. They were ignored. Spirit and moral appraisal was characteristically absent.

And then, in so many plain words, Jesus says "After the same manner shall it be in the day that the Son of Man is revealed,"[1] to clear up the crisis of which He is speaking. Things will be on the pre-Flood and on the Sodom level. But that fact will not be discerned nor appreciated.

Spirit discernment simply means something of an understanding of the real meaning of things. It is a sensitiveness of one's spirit to the spirit and moral currents. It means a penetrating through to the real inwardness of things.

One man listens to a sermon or lecture, and is caught by the fine rhetoric and the eloquent fervour. Another listener, at his side, discerns the real message being given under rhetorical verbiage and oratorical glamour. He senses that the average is a distinct pull-down from the real thing the man is supposed to be talking about.

One man hears of some recent occurrence, and puts a good construction on it; another is forced to see the actual trend and drift of events under the occurrence.

Spirit discernment is rare because it is expensive. It means a sensitive conscience, an instructed understanding through study of the Book of God.

It means a passion for purity, for truth, for

[1] Luke 17:30.

the right, for Christ Himself, and for living uncompromisingly true in the daily habit. All this lies back of a seeing spirit eye. And these things cost. Discernment is expensive.

This is one of the identifying marks of the coming predicted crisis time. Its commonness at the present time everywhere is painfully suggestive.

Yet, it should be keenly marked, that this is not in itself a distinctively identifying mark. There is something more.

Earthquakes.

A third identifying mark repeatedly spoken of is that strange puzzling phenomenon the earthquake.[1] An earthquake is a fearsome thing to experience. Its effect on one's nerves is peculiarly terrifying.

It is most significant just now to notice that the Scriptures have distinctive teachings about earthquakes. And that they are directly connected with that great crisis predicted.

In the prophetic pages of the Old Testament there is a small group of events repeatedly spoken of, which, if the language be taken in its simple direct surface meaning, has not taken place.

Two events stand out, a world-wide crisis, and then a glorious kingdom. And in connection with the crisis there is *one* earthquake spoken of, of terrific intensity.

[1] A rather full treatment of earthquakes may be found in "Quiet Talks on Simple Essentials."

In the New Testament's prophetic pages, the Revelation, again there is a small group of such events. Three events stand out here, a world-wide crisis; the personal coming of Christ to clear the crisis, and to start a New Order of Things. And again in connection with the crisis there is to be *one* earthquake of unprecedented intensity and extent.

Then Jesus has some fresh teaching about earthquakes, additional to these. In the Olivet talk,[1] within a week of the tragic end, He speaks of three things, a coming crisis, world-wide and terrific; His own personal return to clear the crisis, and then a New Order of Things commonly called the kingdom.

Then there occurs the new significant bit of teaching. He speaks of the common characteristics of the time intervening. In these He includes earthquakes.

In His teaching the earthquake is one of the distinctive characteristics of the intervening time up until the crisis comes, with its one terrific unprecedented earthquake.

The striking thing is that the scientific men who specialize in this sort of thing discuss the increase of earthquakes. And their united conclusion is that the increase has been distinctly marked, both as to frequency and intensity, from the time of Christ up to the present time.

It is remarkable that our North American Continent has been shaken in this way so sharply within a year. It is probable that one hundred

[1] Matthew 24, 25. Mark 13. Luke 21.

million people of Canada and the United States have personally felt earthquake tremors, in varying degree, within the past year.

A noted seismologist, recently quoted, in an extended article in one of our higher grade monthlies, speaks seriously of the likelihood and danger of an earthquake in New York City.

And a financial expert spoke, in the same connection, of there being probably a hundred billion dollars' worth of values, including securities, within a certain circle in lower New York. And he added that there is hardly a city in the world which would not suffer immense loss if New York should be ruined.

Plainly enough in Jesus' teaching the earthquake is meant to be a gracious repeated unmistakable warning that things are working up to the crisis, with its one terrific earthquake.

This is one of the identifying marks by which to measure the trend of events. It is one of the items, yet not distinctive in itself.

The Jew.

There is one other identifying mark of the approaching crisis. And this is the one distinctive, unmistakable, and unfailing mark of identification.

All four of these things will come together in an unmistakable way. But the one distinctive thing is *the Jew.*

The re-nationalization of the Jew is the sure forerunner, within certain fixed time limits, of the coming predicted crisis.

The Jew is the background of every bit of unfulfilled prophecy. He is always there. The setting is always Jewish.

He is in Palestine as an organized nation. The temple is standing. The old Hebrew system of sacrifices is in full action. This is the invariable background of every unfulfilled prophecy.

The Jew is the puzzle of the historian and the philosopher alike. His preservation until now, as a distinct race or people, cannot be explained. He has been scattered among all the nations of all the earth for centuries.

That is peculiarly the thing that rubs out racial identity. It would naturally tend toward racial extinction, the wiping out of his distinct racial identity as a Jew.

But you can't lose the Jew. He can't lose himself, though he has tried to. All attempts by the Jew to be merged into other peoples has signally, utterly failed.

The distinct racial preservation of the Jew was clearly foretold by Jesus. He plainly said, "This race (this racial stock) shall not pass away till all these things be fulfilled or accomplished."[1] And all history, and the ever-present Jew, fully confirm these words.

The Jew to-day is God's living, walking prophecy of certain coming events, even when he is untrue to his Jehovah, and his Book, and his distinctive racial ideal.

The re-nationalization of the Jew does not

[1] Matthew 24:34. So the proper translation.

mean that all the Jews will return to Palestine. It will probably be a mere scraggly minority, whipped back, almost overnight, by the stinging lash of persecution, against their own vehement protest.

There will probably be some sort of a representative gathering convened, with endless bitter bickering and squabbling among themselves. But enough will be agreed upon to effect a national unit.

Then, perhaps, some sort of a temporary structure for a temple, on the old architectural lines. And this will permit the starting again of the old Hebrew rites and sacrifices.

All this would be sufficient in itself to provide the background that the unfulfilled prophecy calls for. And this seems the likelier thing.

This, the re-nationalization of the Jew, is the distinctive identifying mark of the coming crisis. The wise, thoughtful student of the old Book of God watches the Jew. Only the Jew can give the answer to the question, " Is this that? "

The conviction deepens in my own inner spirit, and then grows yet more deep and clear, that this present ripening crisis will prove to be that predicted crisis.

If that prove accurate then we of this generation will go through the great predicted upheaval. And we will have a taste, too, of the wondrous New Order of Things that follows immediately after.

But the Jew movement is the one thing to go by. It is decisive. It only is the decisive thing to be guided by.

IV

THE CRISIS ITSELF: HOW IT IS CLEARED UP

Fore-Glooms.

If one is willing to go by the Book, there can be no question that there is coming a crisis.

It will involve the whole race. It is distinctly future, for no such crisis has occurred. It will center at the eastern end of the Mediterranean.

It will be the natural outcome of man's use of his freedom of action. It will be cleared up by the personal intervention of Christ. It will be made the occasion for starting a New Order of Things on the earth.

It will be spoken of here very briefly, simply in order to give it its place in this present review. It has been treated already rather fully, in its various phases, in other connections.[1]

The general situation of affairs at the beginning of the crisis is noted. Wars, rumours of wars, pestilences, famines and earthquakes are the common general characteristics.

There will be great increase of knowledge, and of activity, with all that naturally go with these. The tendency toward combination, organization, will be marked.

[1] See Crisis sections in "Quiet Talks About Our Lord's Return," "Quiet Talks About the Crowned Christ of the Revelation," "Quiet Talks on the Deeper Meaning of the War."

There will be a general moral breakdown seen in all phases of life. The two outstanding features will be the trend toward combination, and the low moral tone.

Utter lack of discernment, by the common crowd, of the meaning of all this will be marked. The crisis will come as a startling surprise. These characteristics will be intensified up to the actual outbreak of the crisis.

The Jew situation is carefully noted. The Jew will have been preserved in his distinct racial identity. Now he will be re-nationalized in Palestine, the temple built, and the Hebrew code of sacrifices being offered.

There is a seven-year period of re-nationalization, reckoning from a treaty with the king at the head of a Northern Confederation, until the actual climax of the crisis.

The church situation is clearly outlined. The falling away in the Church from the simple truth of the Gospel of Christ is designated as "*the*" falling away.

There will be a marked increase of false religious teachers of all grades and phases. The Holy Spirit will have withdrawn from the Church as such, while still remaining in individual Christians.

The political situation is clearly indicated. There will be a coalition or confederation of certain nations, north of the Mediterranean. It will begin with ten nations and, through war among these, shift to eight.

There will be another power or confederation, south of the Mediterranean. These two will be

in repeated armed conflict, chiefly at the east end of the Mediterranean.

At the head of this Northern Confederation will be a king or emperor of exceptional, dominating, evil personality. He takes the initiative in the conflict with the southern power.

He ruthlessly breaks the treaty made with the new Jew nation, and begins active persecution of the Jew. The temple is desecrated in some peculiarly repugnant way. The persecution of the Jews develops later into a persecution of the Christians. These persecutions are of the most extreme sort.

There is a definite limit of time set to this period of distressing persecution. It is repeatedly spoken of as twelve hundred and sixty days, a little less than three and a half of our common years.

This is the first phase of the crisis, the riot of evil. This is the general condition of things at the moment of Christ's intervention.

It is Christ's personal coming that first checks the crisis movement, and then puts an end to it. It is when things are at their very worst that Christ intervenes.

Christ's Intervention.

The direct intervention of Christ in the affairs of the earth will be sudden. It will come with the abrupt, sudden, startling swiftness of a lightning flash.

There is first the "*sign*" of Christ stepping into action in intervention. He Himself will

not be seen yet. But there will be something in the open heavens above the earth, something instantly recognized by all as supernatural. It will be seen around the earth, in all parts.

What that sign is is suggested indirectly by Paul's experience on the Damascus road. There was a light, a power, and a voice.

The light was above the shining of the sun, and was seen by all of Paul's group. The power was felt by all, sending them prostrate to the ground. The voice was heard by Paul only, clearly a voice speaking to his inner spirit.

The sign will probably be something of this sort, a supernatural light seen, a supernatural power instinctively felt, and a supernatural voice speaking to the inner consciousness.

At that evidence of Christ's personal approach to the earth in intervention four things take place, to the Jew, to the Christians, to the crowds on the earth, and to that outstanding evil king.

Through the Holy Spirit's touch of power the Jews, in Palestine and scattered over all the earth, will recognize that this Jesus was, and is, indeed their Messiah. They will become a race, and a nation, of believers in Jesus as their Messiah, even as was Paul on the Damascus Road.

There is a double happening for Christian believers. There is a partial resurrection. All believers who have died and been buried will now rise from their graves. Their spirits, now consciously in the Saviour's presence, will reenter their bodies, and they will rise.

All living Christian believers will know some change in their bodies, and they will join these who have risen, and be caught up into Jesus' presence in the heavens.

The common crowds of men, left behind on the earth, with the Jews, will experience an utter change of attitude toward Christ. That evil king of kings at the head of that coalition will know some radical checking of his power. This brings the crisis to the close of its first phase, the dominance of evil.

The Climax.

Then there follows on the earth a partial visitation of judgment on the system of evil heading up in that bad king. It is Christ acting in partial judgment, but on the whole system of evil, not on men except as included in the other.

This visitation affects the sun, the earth, the sea and water supply, men's persons, and the organized system of evil. This is the serious checking of the power of that evil king of kings. This is the second phase of the whole crisis period. It runs through thirty days.

This makes a radical change in the whole situation. There is now a rallying of all the forces of evil. It is a rallying against Christ, and against the Jew at Jerusalem. It includes all nations, that is the armies and leaders of all.

They gather in the plains of Armageddon, or Esdraelon, but the chief action centers at Jeru-

salem, in a terrific siege of that city and the Jews gathered there. The siege goes to a terrific climax. Things are at the worst stage of defeat for the city.

Then a strange dark day occurs, terrible in its foreboding power. There's a shake-up of the heavenly bodies. The sun blackens, the moon darkens as blood, the stars fall. And men are so terror-stricken that some expire through sheer terror.

At eventide of that dark day comes the climax of intervention. Jesus, in the indescribable glory of His own person, is openly seen coming down out of the heavens to Olivet.

With Him are some of His believing trusty followers. As many as will be serviceable in what is to be done will be with Him.

With His coming there occurs a terrific storm, and that one tremendous earthquake. It is like a clearing-up storm. This is the third phase of the whole crisis period. It runs through forty-five days.

Instantly everything radically changes. The leaders, kings, generals, and the like, gathered there, are on their faces terror-stricken at the blinding glory of the person of Jesus.

There follow certain radical changes in the surface of the earth in Palestine, through the action of that earthquake.

Then follows a brief period of readjustment, and then begins The New Order of Things on the old earth under the personal leadership of Jesus the King. The Kingdom has come. The King is in actual active control.

Racial Salvage.

Twice before God has intervened in the affairs of the race. I mean intervened in an unusual way, distinctly above the natural order of things: at the Flood, and in the first coming of Jesus.

There is to be a third intervention. Jesus' Return to the earth in outer glory and power will be an event above the natural order.

The first coming of Jesus was a gentle event. Yet it was as distinctly God intervening in a most exceptional way, quite above the natural order.

By comparison, as an event, in outer circumstance, the first coming of Jesus would properly be called tame. The world generally didn't know at the time that He had come.

The second coming will be spectacular, indeed the greatest spectacle outwardly ever witnessed. It will attract the attention of the whole world.

He will come at a critical juncture of racial action. The nations of the earth will be gathered, in their leaders and armies, at Jerusalem. And His mere presence will decisively settle the outcome centering there. He will be outwardly, openly, the central figure of the race.

The personal return of Christ to earth is a necessitated intervention for racial salvage. Only so can the race be saved from itself, and to its true self.

V

AFTER THE CRISIS: THE GLORY OF THE AFTER

The "After."

THERE'S an "After" to the crisis. These two, the crisis and the After, are tied together. That tie should be kept well knotted.

The crisis is short. The After is long; by comparison it is almost immeasurably long. The crisis is tragic, terrific. The After is glorious beyond all words.

There is to be a New Order of Things on the earth immediately following the crisis. That phrase is suggested by the words of Christ.

He is talking about this with the inner group of disciples. He says "In the regeneration when the Son of Man shall sit on the throne of His glory."[1]

The Syriac version makes this read "in the new age" or "the new world." The word underneath really means the restoring or renewing of the original in all its beauty.

God has an ideal for things down here. It was to work out through man's leadership. Sin badly broke the ideal. But God has never forgotten, nor been discouraged.

The coming kingdom is simply the restoration of God's own ideal. And it will be through man's leadership, too. The Man who is kin

[1] Matthew 19:28.

to us humanly, racially, will lead us into the blessed actual realization of the old, new, ideal.

God's own plan is to have a good, fair try-out. This is the meaning of the "After," the kingdom. It is man's crisis. It will be God's "After."

Now a quick, brief look at this "After" will round out this series of talks. Certain things must always be kept knotted together.[1]

The outstanding thing will be the radical moral change. This will affect all life most subtly and profoundly. There will be a positive change in man himself, in the race of men living on the earth at that time.

The Holy Spirit will be poured out upon "all flesh." At Pentecost He was poured out on all classes and sorts of men. Now He will be breathed out as a gracious presence and atmosphere upon all men, literally, actually.

This will mean a wholly new mental and spirit attitude in man. His attitude toward God and Christ, toward good and true and right, will be affected clear down into the very roots. This lies at the basis of the changed order of things.

With this, will be the entire removal of its reverse. Satan is put out of action. The countless hosts of evil spirit beings now swarming the earth will be out of action. These two things working together will make a moral change too great for us to take in now.

[1] Those interested in the full detailed picture of the kingdom time, with full Scripture references, are referred to "Quiet Talks About Our Lord's Return" and "Quiet Talks on the Deeper Meaning of the War."

The natural laws of life will be as we know them, but now free to work out fully. After that upheaval in the heavenly bodies the usual rhythm of sun and moon and stars, of day and night and of seasons, will be resumed.

The blight on nature through the curse of sin will be gone. The unwholesome extremes of heat and cold will disappear. There will be a new vitality in the common atmosphere we breathe.

A new fertility will come into the soil. The blight of drought and of wild destructive storms will be unknown. Malarial swamps and conditions will disappear under the newly beneficent sunlight.

The laws of the cultivation of the soil, of home life with all its sacred sweets, of learning and growing, and fellowship with others, all these will be as originally planned. They will know a gracious fulness of life.

Nature will fully meet man's needs, and will beneficently affect climate. For now man will be concerned in cultivating nature, and in its resources for nature's sake, and for the whole race, and for the future. The present selfish motive, so familiar, will be gone.

There will be a cessation of disease and death. Bodily healing will be common in the kingdom time. All these changes will come gradually. They will follow the true law of growth.

Community life will be on the true natural basis. The family is the unit. The group of families, around the original stem, make the clan, the tribe, the nation.

Geographical and family and racial ties and interests will naturally control in all the broader, larger life of the race.

The Jew will be the leading nation of the race. But he is a radically changed Jew. That change is so radical it is difficult to take in.

The Jew will be consumed with a passion of gentle fiery earnestness in carrying the message of Jesus, the crucified risen Saviour, to all the race. Paul becomes to us a living illustration of what this means.

The Jew nation will be the teacher-nation. Gentle, patient, tireless, loving and lovable, the passion for Jesus, and for their fellows of all the race to know Him really, this will sway the Jew as the flame the dry kindling in the grate.

The changed character of the Jew is seen in nothing so strikingly as in this, that all the nations of the earth *voluntarily* acknowledge his leadership. They come voluntarily to the Jew as the arbiter of their differences.

Jerusalem will be the Jew capital, and so the world capital. It will be a new Jerusalem. Radical geographical changes in Palestine, through that one terrific earthquake, will see great rivers there, connecting Jerusalem and Palestine with the Mediterranean and the whole outer world.

The Practical Purpose.

The whole purpose of the kingdom is to make the Father's love in Christ Jesus fully known to all men, literally, everywhere.

So, they will be helped to choose, and to grow character. So, they will know cleansing and purity, and sweet peace within and power in living.

It will be recognized commonly that the one great aim of life is moral character, through choice freely made. So, they will come into fellowship with the Father. So, they will come to eat of the Tree of Life, *i. e.*, full fellowship with God, through glad free choice.

This thing of getting all men into full touch with the Father, this will be the burning passion and purpose of the kingdom time. The Jews will be the active leaders, going, planning, teaching, persuading.

The Church will be the executive or administrative part of the Jew kingdom. That is, those in this present church time who have trusted Christ, and who have grown the traits that make them serviceable to Him, they will have the administrative part of the kingdom, ruling over the Jew, as he in turn over all men.[1]

With their resurrection bodies, free to come and go at will, from their headquarters up in the heavens, they will know the great joy of service on the earth.

Jesus going and coming in His resurrection body, free of the usual bodily limitations, during those Forty Days, this becomes the living illustration here.

All this will be through the presence of Christ Himself, a very real practical personal presence.

[1] Matthew 19:28.

The evidence of His presence will be open and plain at Jerusalem, as was the Pillar of Fire in the Wilderness, and at the dedication of the temple.

The Transfiguration scene, coupled with the Forty Days, helps to make clear just what Christ's presence among men on the earth will mean.

On the Transfiguration Mount there was the dazzling blinding glory of God within the Man. During the Forty Days after the resurrection He quietly talks with men, explaining, teaching, comforting. He comes and goes. Men recognize and understand, and are comforted and helped.

Such is a quick brief look at the glory of the "After," as the Man up there on the Throne, just through the blue, carries it in His heart.

As the racial tide ran out morally the new Hebrew tide came in. As the Hebrew tide ran out morally the Christ tide came in.

And now as that Christ-Church tide is running out morally the new Christ tide will come in, the Christ-Kingdom tide.

And one prays with a new intelligent understanding and earnestness: Thy kingdom come; Thy will be done down here on earth, even as up in Thine own presence now.

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